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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., January 12, 1928

NEW SERIES
VOLUME XXX. No. 2

Dr. W. W. Hamilton has completed six years of fruitful service as pastor of St. Charles Ave. Church in New Orleans.

Brother H. B. Price becomes pastor at Bogue Chitto, Pleasant Hill and one other church in Lincoln County. He has been out of the state for several years at Hammond, La., and we welcome him home.

Evangelist T. T. Martin and J. F. Hailey have been in a meeting at Greenridge, Mo., and are now at Cave in Rock, Ill. They go from there to Orlando, Fla. Wherever they are the people will hear the pure gospel.

The Brooksville Church and Baptists of Mississippi have suffered a great loss in the recent death of Deacon J. M. Calmes. He was a native of South Carolina, but has been in Mississippi for many years and an exceedingly useful man.

Strand Bible Class of Central Church, Memphis, had an average attendance last year of 362 men; 25 evangelistic services were held in city and county with 204 conversions reported, 36 of these in the class. Calls were made on 162 sick people.

Mrs. I. M. Spencer of Jackson passed away last week after undergoing an operation. She was the widow of Rev. E. W. Spencer, who was pastor for many years in Mississippi and who preceded her by some five or six years. She was a very useful member of Griffith Memorial Church and will be greatly missed.

Brother C. E. Almond began his work as pastor at Wesson on January first. He has been pastor of Natalbany, La., for several years, doing a fine work. He finishes his work at Mississippi College in May. His wife is very helpful in the work.

We are sorry to learn of the death of Rev. F. C. Flowers of Monroe, La., the Superintendent of the State Baptist Orphanage. He was once pastor in Mississippi. Recently he sought health but in vain at the hospital in New Orleans and one in Detroit.

A recent issue of the Baylor Bulletin is an interesting summing up of the interesting material about Robert Browning. Prof. Armstrong, head of the English Department in Baylor University, has specialized in Browning collections and has doubtless the largest and best in America.

Two of the churches in Meridian have secured new pastors. Forty-first Avenue has called Rev. Gordon Ezell of Selma, Ala., and Poplar Springs has called Rev. C. C. Jones, well known in Mississippi as an evangelist. His home has been of late at McComb. These men are valuable additions to the working force in Meridian.

Miss Mamye Slaughter is here no more. She is happy in being Mrs. Claus and is an inspiration to her husband in his work among Baptist students in the University of Alabama. We miss her and the people of Tuscaloosa are gainers by our loss. She did mighty fine work as assistant in the State W. M. U. Department.

Pastor T. W. Talkington of Crystal Springs says he and his wife found a bunch of fine chickens, heaps of groceries and new tubs and cord tires for his car at Christmas time, evidence of the love of the church members. The churches of the city united to observe student night at Christmas time, 32 returned college students taking part, which will be a permanent feature in the churches.

At the meeting of the Baptist Convention of Texas in November an Education Commission of nearly 20 men was appointed to study the question of consolidation or relocation of some of the schools. The Commission already finds it necessary to caution its constituency against premature talk about discontinuing any of the schools. Monkeying with the machinery requires great wisdom and caution.

Dr. C. P. Stealey, formerly editor of The Baptist Messenger of Oklahoma, has begun the publication of a new paper in Oklahoma City, Southern Baptist Trumpet. He says he proposes to be true to Christ and real Baptists. Things seem to be somewhat confused in Oklahoma. The Convention approved the policies for which Dr. Stealey had contended, but the board of twenty men did not re-elect him. It looks like he will continue the advocacy of the measures which he has so ably championed in the past. We wish all these brethren might see their way clear to harmony on the basis of truth and righteousness, but there are some things that are worth fighting for when fighting is the only way to get them.

1928 Campaign Activities

A RECENT MEETING ON JANUARY 3RD

At 2:00 P. M. on January 3rd a meeting of those who attended the Associational Conferences on and about the 1st of December 1927 was held in the First Baptist Church, Jackson, Mississippi. The object of the meeting was to hear reports and to make plans for the completion of the canvass. In the main, the reports were very encouraging and inspiring. It was, however, deemed advisable to renew our efforts for the purpose of completing the canvasses at the earliest possible date.

MEN SELECTED FOR THE COMPLETION OF THE CANVASSES

The following were selected to work in cooperation with the Associational Organizations until the canvass shall have been completed:
H. H. Webb.....Liberty
J. J. Mayfield.....Canton
J. D. Ray.....Starkville
A. S. Johnston.....Mt. Olive
Dr. L. T. Lowrey.....Blue Mountain
Wayne Alliston.....Jackson
E. H. Marriner.....Hattiesburg
V. E. Boston.....Winona
W. W. Kyzar.....Columbia
J. E. Byrd.....Mt. Olive
J. W. Provine.....Clinton
J. R. Carter.....Magnolia
Bryan Simmons.....Learned
A. J. Wilds.....Oxford
D. C. Hall.....Philadelphia
Wyatte Hunter.....Mashulaville
E. C. Williams.....Jackson
Lloyd Garland.....Jackson
D. M. Nelson.....Clinton

This does not mean a change in the Associational Organizations, but simply cooperation with said Organizations.

SOME IMPROVEMENTS CAN BE MADE

A number of churches have distributed the pledge cards among the members asking them to sign them and return them to the churches. This plan has not proven to be successful. It is best to ask the individuals to sign the cards while at the church. This saves work for the committee. Competent committees composed of the leading members of the churches should be selected for the purpose of canvassing at the earliest possible date those who are not present at the church. A time should be set for these committees to meet and check up on the canvass. If one committee fails to enlist certain members, then other committees should be sent to them. Let us do our utmost to complete the canvass by the 1st of February.

1927 RECEIPTS SURPASS 1926 RECEIPTS

1927 receipts for cooperative work surpassed 1926 receipts by about \$8,000.00. December receipts for 1927 surpassed those for the same month of 1926. January receipts are in advance of the same date for 1927. Let us cause the tide to continue to rise until the \$450,000.00 mark for 1928 has been reached. We can and we should. We should be ambitious. Many are. The spirit is the best for years.

R. B. GUNTER,
Corresponding Secretary.

SOME OF THE GENERAL SPEAKERS

Second Southern Baptist Sunday School Conference

GREENVILLE, S. C., JANUARY 17-20, 1928



J. R. HOBBS

R. G. LEE

I. J. VAN NESS

J. R. SAMPEY

B. B. GRAY

T. L. HOLCOMB

SERMON BY DR. E. K. COX
(Continued From Last Week)

Subject: The Unfailing and Undiscouraged Conqueror

III. He is not failing nor is he discouraged today.

Time would fail us to speak of the victories that have been won and are still being won. Millions have gone to heaven through his blood and millions more are on the way. Mighty evils like the despotism and the slaveries and many gigantic social evils that cursed the earth have died or are dying. The night that Jesus was born the bells of heaven rung the funeral dirges of all the tyrants that have cursed the earth, there is not an absolute monarch on the face of the earth today. He is not failing. Three hundred years ago there was not a square mile of this earth, where the souls of men were free, now under the influence of the leaven of his gospel soul freedom has become practically the heritage of the race.

Christian schools, Christian churches, Christian institutions of love and mercy girdle the globe in every direction.

I would not for one moment intimate that the battle is over, or that the enemy has yielded the field, possibly our hardest fighting is yet to come, for the enemy is going to fight to the very last ditch, and use every means that his satanic cunning can devise.

But I want to go on record here today as saying that He is not failing, neither is he discouraged. He knows far better than any of us the deep ravages of sin, he knows all the power of the foe and the deadly enmity that inspires his hellish deeds. The Christ of Calvary and the Third day morning is not failing and he is not in the least discouraged. Sometimes when the tide seems to turn for a little while against us we begin to feel that all is lost, but the tide is coming in and not going out.

Did you ever stand on the seashore and watch the incoming tide; ever and anon a great wave will come and sweep far beyond where the rest have been coming, it will wash its way far out on the beach and then it will recede, it will go back and back, until it seems that all which it had gained will be lost, but it never goes back beyond the starting point. Then will come a succession of little waves, none of them reaching to where the great wave reached, and the onlooker who does not know the habits of the sea will say that the tide is going back; but all the while the forces of the great deep are marshaling for another forward march, and soon the sea will send another wave bigger and more far-reaching than the first, and the tide will keep on rising.

God's kingdom has been going by mighty tidal waves, and when the lull comes and the movement seems to short-sighted men to be backward, he is marshaling all the spiritual forces of his kingdom for another onward-movement.

He is not discouraged by the forces which have been unleashed following the world war, he was never deceived as we were, he knows now as he knew two thousand years ago just what is in man. He knows all about the popular sins of the day which eat like a cancer at the heart of all things worth while, he knows and yet he is not discouraged; he has not faltered and he is not yielding one inch of the field.

He is not discouraged by the lethargy of his people, it is not the first time that many of his most faithful have slept in the hour of peril. They slept in Gethsemane, and he was not discouraged then, and he is not cast down now; he has by no means exhausted his resources, nor has He thought for one second of retreating.

He is not discouraged by the unbelief of the day; he has seen the thing before; he walked by the side those heroes of the past when they crossed swords with the seductive thought of the intellectual Greek and battled with the superstitions of Rome. He was there when Voltaire, Bolingbroke, Tom Paine and Ingersoll strutted across the stage and boasted that they had destroyed the power of his church and word for all time. He saw them have their little day and pass, and he sees millions more Christians, millions more Bibles, and multiplied thousands more churches and Christian institutions than ever before.

He is not discouraged by the treacherous rationalism of the day, it is deadly, hateful, poisonous, but he knows the power of his truth and the might of his Spirit and knows that the truth that he has taught will live when every lie is dead and every liar has his part in the lake which burneth with fire and brimstone which is the second death. Let us stop worrying about the unbelief of the day, stop worrying about evolution and Higher Criticism and all such like. Not stop fighting, but stop being pessimists. We are going to win the victory; fight them yes, but not cry that we are fighting in the last ditch with our backs to the wall. My back is not to the wall, I am following the Christ who goes forth conquering and to conquer, and he is not discouraged, he is not going to fail and he is not failing.

The thing which I wish to impress is that our leader is not in the least discouraged; there have been darker hours with his cause than that in which we live. One trouble about our pessimism is that we forget the real facts about the past. We sing about the good old days that never were, and we talk about the golden age that never was since sin came into this old world. We remember about the great and good men that have gone on before, but we forget that they were mighty lonesome, and that they had an awfully hard time.

Abraham was a mighty good man, but his was the only altar of the one true God that sent up its smoke on the face of the earth. What would Abraham have given for such a company of fel-

low workers as we have here today? Elijah was a holy hero who dared all for Jehovah, but the earth never knew a lonelier soul with less fellowship among men.

The little company that followed our Lord were the choicest spirits among men, but how little fellowship they had save with their Lord and one another. The first church at Jerusalem was a wonderful church, but it was the only one among all the millions of the earth. Paul was a wonderful hero, but he lay lonely and sad in the cold dark Mamertine dungeon and found only one companion for his closing days. So it has been down the years; the martyrs were wonderful folk, but they were killed and the mass of mankind approved the act.

What a mighty man of God was old John Bunyan, and he walked and talked with the King, but those long twelve years in prison were hard and old John got mighty lonesome for some of his brethren. So we could go on down the years. Remember the golden age for the people of God is in the future and not in the past, and we need to learn it. Of course there is sin in the world, awful, deadly, black, damning and rotting sin, but the preaching of the gospel and the work of the Holy Spirit all these years has not been in vain, the kingdom is growing and will grow. The world has more good people proportionately than ever in its history and the end is not yet.

IV. He is not discouraged and he is not going to fail about the future. Now I am not one of those who can tell you about the future in detail; I do not have all the things that are to come charted out; I can not tell you all the phases of the kingdom which are yet to come; but this I know that the Lord whom I am following has keys of all the future, and all the coming millenniums are in his hand.

There will be difficulties in the future, there will be mighty sinners and mighty forces of evil, but none of it is hidden from our Lord and he is not discouraged. He knows every one of his children who falters and fails, all that are slow of heart to believe and undertake all that he has commanded, but he is not discouraged. Kingdoms may rise against kingdom; earthquakes may shake the earth; all sorts of seducers may come and go, but he is neither failing nor discouraged.

He faces the days that are to come with the same serene courage with which he set his face steadfastly toward Jerusalem two thousand years ago. He knows all the seductions of things which we call modernism and all the peril that comes from ungodly education, he knows it and he is not failing, never has failed and never will.

V. The extent of his conquest; "till he hath set judgment in the earth and the isles shall wait for his law". I do not think that this necessarily means a time of universal holiness, a time when everybody in the world shall be converted, though I should be mighty glad to see it, but that the time shall come when the word of Christ and the

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principles of true Christianity shall control the thinking of men, when the judgment of the world shall be Christian judgment. That the questions that vex the minds of men and about which they shall differ will be settled according to the teachings of our Lord. It points to a time when men and women the world over shall ask what Jesus teaches about the problems that they must settle and his judgment shall rule.

There are those who think that the time is coming when all the world shall be converted and they afford you some very convincing arguments for their case, but this unquestionably means a time when he and his teachings and judgment shall be the dominant force in the world of law and all questions that vex the minds of men. And to the careful observer those things are coming more and more, on questions of church and state, of the rights of men, in matters of social life, marriage and thousands of other things the world is being slowly moulded to the teachings of the Galilean. Judgment in the earth, all of the world shall know of his gospel and the wisdom of his words. "The isles shall wait for his law". This was simply the old prophet's picturesque manner of saying that the farthest outposts of the race shall hear of him and look to his will to help them settle questions that trouble them.

Now I am well aware that much of Christendom has been divided into Post and Pre-Millennial camps; personally I have been unable to agree with either of them, they both have hunted Scriptures to bolster up theories rather than allow the Scriptures to speak for themselves. Personally I do not believe in a millennium in the sense of any thousand years of righteous reigning, whether before or after the coming of our Lord. There may be far more either way and the time may be less, to build a theory on the literal interpretation of a few verses of Scripture in a highly figurative book is to say the least a risky form of exegesis. Our Lord is coming back, and when he comes judgment is going to sit, as to the things which shall follow that the man who undertakes to say in detail is being wise above what is written.

But some time the day is coming when the "kingdoms of this earth shall be the kingdom of our Lord and his Christ and he shall reign forever and ever". Some where there is a time coming when our Lord is going to have the world which he has redeemed, when there shall not be a lonely island of the sea where his name is not known and honored. Sin and evil are going to be cast out, the devil will not have left to him and his cohorts one single square inch of the world where our Lord shed his blood. Yes, a time when from the frozen north where the Aurora Borealis weaves its magic lights and reflects their weird beauty from a thousand icebergs and glaciers, down to the sunny tropics where the flowers bloom in perpetual beauty, and ripening fruits are the birthright of every season; when not even on parched desert sand, or some forgotten crater of earth's last and hidden and forgotten volcano will there be found a place where the forces of the deceiver of men shall find a solitary hiding place. In the new heaven and new earth which John saw there was nothing which could defile, and perfect purity, a purity which had conquered sin and triumphed over iniquity shall reign unto the ages.

I would not speculate about when that time is going to be, but it is coming and we that now live shall see it, either in the body or out of the body, but see it we shall.

VI. If he is not failing nor discouraged, we should be neither idle nor faint hearted. All that I have said is no encouragement to idleness, but to the most strenuous and heroic endeavor. A King with a program like that of our Lord is not one for idlers nor those of weak heart. He is gloriously undertaking great things and he is using men and women in the doing of them. Through his church he is going to achieve those

things; through his church proclaiming and living his Word in the power of the Holy Spirit. Some folk think the church is failing, some things called churches may be, but the institution that Jesus established is not failing; its success is to be the wonder of the ages. "To the intent that now unto the principalities and powers in the heavenly places might be known by the church the manifold wisdom of God". To follow a leader like our Lord, is a challenge to tireless toil and the most sacrificial achievement. To know that our Lord cannot fail, that if we sow for him we shall reap, if we fight for and with him we shall conquer ought to inspire us to the most holy daring in his name. Through him we have the consecrated audacity to attempt the humanly impossible, to cross swords with any sin, to storm any stronghold of darkness for his holy cause.

Dark forces yes, mighty foes yes, suffering and toil yes, hardships yes, glorious hardships in campaign, but beyond that victory, victory, triumph full and complete whose glory shall never dim and whose laurels shall never fade. Work yes, hard work, laborious toil, apparently fruitless toil many, many times; heart breaking disappointments because of the limitations of our earthly vision; but beyond that there is reward unspeakable, and a part in a triumph compared to which all the triumphs of the earth, of all the victors which the tides of human struggle have ever known, are as the twinkle of a firefly in the evening shadows compared to the rising sun in his glory.

At the close of the world war the allied forces celebrated their victory in the greatest war the world had ever known in that great triumphal procession down the Champs Elysee in Paris, there were the leaders of armies, the statesmen of the nations, led by our own peerless President; there were soldiers with tattered colors, and men who had crossed the shot torn and shell dotted fields of battle and had stormed the Hindenburg line and struggled through the bloody Argonne. The world had known no other triumph just like it, it was the greatest the old planet had ever known. But the triumph which awaits in the fight we are making is a holy celebration; in it, there will be no stains of blood, or prisoners led in chains as the old Romans were wont to do; there will be no soldiers panoplied with the implements of death, no displays of armaments, no selfish exultation. The trophies of that day will be souls redeemed from the clutches of sin, which redeeming love has made white and clean. The banner over them will be one of love, and the leader of that glorious procession will be one who won the right to conquer and to reign, by the crown of thorns and the rugged cross. Now upon his head will be many diadems, and his glory will be full and complete. That procession will enter to the gates of the city which John saw and those who enter in shall come out no more. Earthly position and worldly fame will mean little then.

But there will be martyrs there who went home by way of the scaffold and the fagot fires, there will be men and women who gave up all the world esteemed for love of the King and his work. They will be there who slept in the cold and damp of ten thousand dungeons, and wrought and suffered that men might be saved. All those who had any part in the struggle, who loved and fought however unknown will be there, his love will remember and leave out none. All of his shall have their place in the palace of the King, where they that "are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever".

In the lay of the ancient prophet, who sang of the golden day,
He dreamed of the promised Savior for whose coming saints did pray.

He looked upon evil's power, on the serried hosts of wrong,

And he sang that the hero coming would be loving, true and strong.
He thought of the sad forebodings that make men's hearts to quail,
And he sang that he would not falter, and never, never fail.

He looked upon Satan's kingdom, all the mar- shalled powers of sin,
Then sang his song of the victor, whose love and faith would win.
The task would be dire and fearful, and great and heavy the load,
But the one whom he saw would bear it clear on to the end of the road.
It would lead through the lonely garden, and out by the bloody cross,
The darkest road e'er traveled mid the old world's pain and loss;
There were depths no man could fathom, and heights no mortal could scale,
But he passed through all undiscouraged, at ne'er garden nor cross did fail.
The years loom dark for the future, the clouds hang heavy above,
But he sounds out the trumpet of battle, in the strength of his power and love.
His face is turned to the future, for his kingdom that surely shall be,
When the knowledge of God shall cover the earth, as the waters the rolling sea.
Against him neither might of Satan, nor evil men shall avail,
For his heart it is never discouraged and he can- not, he cannot fail.

DO YOU KNOW?

- How many persons of foreign birth or parentage are there in the territory of the Southern Baptist Convention?
 - What are Southern Baptists doing to evangelize them?
 - How many Jews live in the South?
 - What are Southern Baptists doing to evangelize them?
 - How did the name Baptist come to be applied to our denomination?
 - Why do Baptists believe they are more nearly the successors, in doctrine and polity, of the New Testament churches than the Christians of any other faith?
- (Answers to this week's questions will be found on page 7.)

Rev. P. C. Barkley, once pastor at Macon, Miss., goes from Lakeland, Fla., to Delray in the same state.

W. C. Ashford, a Mississippian who has done evangelistic work in Texas for several years, becomes pastor at Colorado, Texas.

Dr. Murphree, president of the State University of Florida, passed away in December. He was a great educator and a useful and highly honored Baptist layman.

It is said that Catholics get from taxes in New Mexico \$21,800 annually for the support of the school, orphanage and hospital work. And these are the birds who pass as advocates of separation of church and state in Mexico. They favor union of church and state wherever their church can control the state, and oppose it when they can't control the state.

Doubtless many of the churches observed student night in their churches during the holidays. We happen to know of two where interesting and helpful exercises were conducted which properly honored our students in attendance on the colleges and quickened the educational pulse. These were Magee and Crystal Springs. Young people took part and all the people were pleased.

Editorial

REPORT OF SPECIAL COMMITTEE OF S. B. C.

On the first page of last week's issue was published the report of the committee appointed at the last meeting of the Southern Baptist Convention to review the work of the Convention and recommend whatever changes might help to adapt the organization to present needs. The committee consists of one member from each state. These are mostly men familiar with the work of the Convention, but some of them not familiar with it, and rarely ever in attendance on the Convention. Their work has been done as a rule with care, but some of it evidently with insufficient acquaintance with the matters with which they dealt. They have spoken plainly, and now it is time for all of the rest of us to speak plainly.

The work was principally done of necessity by a sub-committee and then the whole committee was called together to consider the report. The committee has done well in reporting to the press four months before the meeting of the Southern Baptist Convention, so as to give opportunity for thorough public discussion in the press.

Our people, all of them who attend the next meeting of the Southern Baptist Convention, will have to vote on this report, and it is very necessary that all shall study it carefully. We shall discuss it from time to time, and our people must take this matter seriously as it is vital to many interests. You will have to make up your minds to read articles that are serious and possibly lengthy. But the subject is worthy of all this.

There are some fine suggestions in the report which we shall discuss in later issues of The Record. But we take up first what comes first in the report and propose to show that the recommendation with reference to the Baptist Bible Institute is not justified and will be nothing but hurtful if not absolutely fatal to that institution.

First, the recommendations with reference to the Institute were prepared without adequate consultation with those representing the Institute and therefore without a full knowledge of the facts with which they deal. The president of the Institute was not before the committee at any time. After the report was drafted the president was asked to come to Nashville, but was sick and could not attend. In his stead Dr. Cleverdon, a young member of the faculty, attended, called chiefly to answer certain questions propounded to him. He was before the committee only ten minutes.

Second, as a result of this the reason given for a change of curriculum in the Institute is not in accordance with the facts. It is proposed to limit the course of instruction by confining it to the English Bible, Biblical Introduction, Church History and what are called practical subjects, on the ground of economy, that is to prevent deficits. Those familiar with the history of the Bible Institute know that there would be no difficulty in providing ample instruction if it were not for the indebtedness incurred by the necessary purchase of property for the operation of the school. This does not mean that no deficits are chargeable to operation, but these deficits could have been avoided if there had been no buildings to buy and pay for. Property has been purchased which, of course, was necessary to house the school. This was done on credit and has never been paid, except the interest and a small amount of the principal. It is now greatly enhanced in value, being worth twice its cost, but the denomination owes for it. It is impractical to greatly reduce the teaching force without jeopardizing the very existence of the school. The teachers do not receive adequate salaries as compared with other institutions.

The whole thing is resolved into the question of whether the Institute in New Orleans is to

continue to do Seminary work. It is hoped that all jealousy and party spirit may be put away from us in this matter and we may discuss it in the open and in the interest of all our people and all our causes. The writer has seen a good many new institutions arise in his day, and doesn't remember any that did not awaken the fear in somebody connected with an older institution that it might have a bad effect on the old. All such fears are groundless and unchristian. Away back when a little Baptist orphanage was begun in Jackson, Miss., some brethren connected with other institutions were uneasy as to the effect upon collections. But Dr. Gambrell said when the Bible Institute was established in New Orleans it was one of the greatest steps ever taken by Southern Baptists.

Now there are some very pertinent questions to answer in reference to the matter of changing the present character of the Bible Institute. These, or some of them, we propose to set now before our readers and they will be gone into thoroughly from time to time. For one thing the report of the committee says that teaching force and dormitory space are sufficiently provided in the Seminary at Louisville and the Seminary at Fort Worth. Why was not this thought of before \$1,000,000 was spent in Louisville in making larger provision? This was all done after the purchase of the property in New Orleans. We might have saved a good deal of money if that had been true. We do not say it was true; do not believe it is true now. We have enough young men who ought to be taking their theological work to overflow every building in Louisville, Fort Worth and New Orleans.

There are over three million white Baptists in the South; and we have three theological institutions. There are about half as many Northern Baptists and they have more than twice as many seminaries as we have. Three new ones in the past 25 years. Two new ones in the past four years. And they are being financially cared for. So that it certainly cannot be said that we have too many in the South. The fact that in ten years we have 230 students in the Bible Institute is proof. The fact that every year more of these are young preachers from our colleges taking advanced work in theology is very significant.

The central South needs just such an institution. There is one on the northern limit of our territory; another near the western limit; it would be advantageous if there were one in Virginia; and certainly the need of one on our southern border has been demonstrated by the favor of God and the attendance of our young people. Nothing has helped New Orleans and all the coast region in all its history like the establishment of the Institute in New Orleans. The young preachers who are students there or have been students there are doing a work now in Mississippi which has never been surpassed, and that specially among undeveloped churches. The growth of Baptists in New Orleans in the past years was not equaled in any fifty years previously, due largely to these young preachers.

Some Special Reasons

The institution in New Orleans does not need to be a duplicate of the one in Louisville, or the one in Fort Worth. Every theological school should have its own individuality and character. The chief emphasis in each ought to be distinct and different. Each is a help to the other. And there is no question that each is better by reason of the other's existence. It would be a calamity for one school to have a monopoly of the theological education of Southern Baptists. There must be variety and independence. And along with this there is such a thing as being too conscious of independence if there is no other school of equal standing to which a student may go. The school in New Orleans is a theological institution with a fine emphasis on personal training and individual effort in soul winning and other forms of service. It already has a marked

character and mission.

We do not believe it to be possible for an institution to be maintained as a mere training school for lay workers; nor do we believe it to be desirable. There is a training school in Fort Worth, but it is a part of the Seminary. There is a training school in Louisville for young women, but it has always been an annex of the Seminary. And these schools are finding it difficult to be maintained by students who are taking courses merely in English Bible and practical work. The number of this kind of students is on the decline; and what is still more significant the demand for them in the churches is very meagre. Most of these students do not find employment as paid workers in the churches. It is significant that when a fine young woman went recently to the Seminary at Fort Worth, she said she didn't want a short, cheap and easy course, but chose to study Hebrew and theology. One of the young women who went to Louisville proved to be the best Hebrew scholar in her class. Why deprive our young preachers who go to New Orleans of this privilege?

The Moody Bible Institute in Chicago and practically all similar schools that we know anything about do not confine their work to the English Bible, but include Hebrew and Greek and Homiletics in their courses. Do you think a young man would go to New Orleans and be deprived of this when he can go to Chicago and get it? It is impossible to maintain a school unless you give people what they want and what they need. To try to limit the school in New Orleans is to strangle it to death. The base of instruction must be broad enough to support and appeal to a large student constituency. If you narrow it, you limit your student body in numbers and restrict them in training. It is only a question of what a young preacher really needs in his training to make him a good minister of Jesus Christ. To deprive him of it is to rob him of his birth-right as a minister.

Does some one answer, let him go elsewhere to get it? But we insist that some of them want to go to New Orleans and we need this institution for the emphasis which it is putting on certain aspects and forms of service. It is justified by its works. It does not have to apologize for its existence. It would be a sad commentary on Baptist history to note that Southern Baptists took over the Baptist Bible Institute to destroy it. To restrict its ability for teaching and training young men and young women is to destroy its usefulness. We do not believe in the foot binding in China nor the head binding among American Indians and the stricture upon training that this committee's recommendation proposes.

In the past few years the Seminary in Louisville has broadened its curriculum to include Sunday School Pedagogy, Sociology, Church Music and Church Efficiency. We have heard no protest. In the same time the Seminary at Fort Worth has broadened its curriculum, much of it to cover the same sort of work as is done in New Orleans. We have heard no protest. There is as much competition in these lines as there is in theology or Greek or Hebrew. If it is dormitory space and faculty members that we are going to conserve, why not begin at the training school end of it? And why not begin somewhere else than in New Orleans?

The Bible Institute has never gotten a square deal in the Southern Baptist Convention in the matter of finances. Without one cent of endowment where the other schools have practically two millions together. With all buildings to be provided in a short period of ten years and no campaigns permitted for money with which to pay for them, where the other schools have gone afield for money. Yet, the percentage of receipts from the campaign every year is smaller than for either one of the others.

To confine the Institute in New Orleans to the work of a Training School is not to save it from competition or over-lapping with the work done

in Louisville or Fort Worth; but it is an attempt to confine it to a field already in large measure occupied by the Bible Departments in our colleges, the work in Encampments and various institutes conducted by the Sunday School and B. Y. P. U. Workers.

Finally this suggestion of the committee comes at a time when the health of President DeMent does not permit of his coming to the defense of the Institute, but necessitates his retirement. It creates an embarrassing situation for the school that has to seek a new leader; and at the same time make some arrangement to satisfy bond holders to the amount of \$300,000 while Southern Baptists threaten the very life of the Institute. It is time for us all to pray and think and sacrifice for the sake of the cause.

Rev. J. I. Owens goes from Carlisle, Ark., to the pastorate at Wynne, same state.

A letter from Sumrall says, "We will soon have a new church building, for which we are very thankful".

The Northern Baptist Seminary in Chicago is proud to report 200 students and the financial skies clearing.

Dr. W. M. Seay of Atlanta becomes pastor of the First Church, Anderson, S. C., succeeding Dr. John E. White.

The Eastern Baptist Seminary takes pleasure in publishing that there are already 150 students. It is located in Philadelphia.

Dr. Z. T. Cody in a review of Dr. Fosdick's book, "A Pilgrimage to Palestine", speaks of it as an interesting narrative, but says truly that Dr. Fosdick seemed color blind to the whole supernatural history of Palestine; that he did not seem to get to any place in Palestine where any real miracle occurred, and makes no mention of present day mission work in that land, nor mention any need of Christ there.

Dr. B. W. Griffith of Vicksburg celebrated his seventy-fifth birthday last week. He has long been a deacon in First Church, Vicksburg, having previously served the First Church, Jackson. He has for 35 years been president of First National Bank of Vicksburg and for an equally long time a member of the Board of Trustees of Mississippi College, being president of the Board since the death of the lamented Capt. W. T. Ratliff. May the Lord graciously bless and use him in the years to come.

In sending individual subscriptions please remember that the subscription price is still \$2.00 per year or \$1.00 for six months. The rate of \$1.00 per year is only where 90% of resident members are sent us at one time. We call attention to this because some churches are sending us one and sometimes two names at the One Dollar rate. We have to write them and explain the matter and this keeps the subscriber waiting for the paper. We appreciate the fine spirit that our pastors and W. M. U. leaders have shown in helping with this work and trust that we shall soon be able to report a substantial growth in our subscription list.

A CORRECTION

In the Convention Annual just issued the name of Bro. J. W. Mayfield, McComb, appears as the alternate to preach the next Convention sermon, whereas it should be the name of Bro. J. J. Mayfield, Canton. It appears as the Secretary caught it when the report of the Committee was read from the floor of the Convention and the error is regretted very much. We are hoping no hard feelings will be aroused, as these two splendid preachers are brothers.

—Walton E. Lee, Secretary.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Complaint has come to the State Board office from some quarters because institutions and agencies are soliciting designated gifts. Complaint has been made because these same institutions and agencies are participating in the funds of our cooperative program, receiving monthly a regular percentage. We, therefore, give the following recommendations and resolutions which have been passed by the State Convention and by the State Board. These set forth the decisions and the attitude of the State Convention and its Board with reference to solicitations for funds in addition to the regular percentage which agencies and institutions have been allotted.

The State Convention which met in Grenada November 15th through 17th passed the following recommendation which may be found on pages 26 and 27 of the Convention annual in articles two, three and four:

"That all campaigns for raising money for any purpose through appeals to our churches, Sunday Schools, W. M. U.'s, B. Y. P. U.'s, or to individuals in our churches for gifts, in a quiet way, shall not be undertaken before securing the consent and approval of the State Convention, or of the Convention acting through the State Board, and

That all such campaigns shall be directed from the office of our Corresponding Secretary and by him, or by some other special committee authorized by the State Convention, or of the Convention acting through the State Board.

That any such and all such committees conducting such campaigns and duly authorized as above outlined shall be required to make full and complete monthly reports to our State Secretary, and to furnish at once any information, when called for, to our State Secretary."

DR. DEMENT RESIGNS PRESIDENCY

The Baptist Brotherhood of the South will bear with sympathetic interest about the resignation of Dr. B. H. DeMent as president of the Baptist Bible Institute, which resignation was addressed to the president of the Board of Trustees on December 21.

Dr. DeMent gave as his reason for presenting his resignation at this time, "the infirmities of the flesh and the admonition of the physicians." The physicians have insisted that Dr. DeMent's physical condition will not permit him to continue the arduous duties of the presidency unless and until he has had time for a complete rest and recuperation.

At a meeting of the Executive Committee of the Baptist Bible Institute on December 29, called for the purpose of considering plans for meeting the emergency created by the resignation of the president, the committee voted to refer the president's resignation to the Board of Trustees for consideration at their annual meeting on January 25, at the same time voting to grant Dr. DeMent an indefinite leave of absence. In the meantime, and until the Board of Trustees shall take action in the matter, Dr. W. W. Hamilton, pastor of St. Charles Avenue Church, New Orleans, was elected to serve as acting president, and Professor J. E. Gwatkin, one of the oldest members of the faculty in point of service, was elected to serve as chairman of the faculty.

On the first of last October Dr. DeMent closed his tenth year as president of the Baptist Bible Institute, the first year having been spent in strenuous campaigning for funds to enable the Institute to have its beginning. Since those first days, when he came to start the new institution

In addition to the above you will find on page 33 in the second paragraph the following resolution:

"That the Trustees of all our institutions be and are hereby instructed not to grant permission to outside individuals and organizations to begin the construction of any sort of equipment for any of our institutions until all the money is collected and in hand for the completion of such project."

The spirit of these recommendations and resolutions applies not only to agencies and institutions within the State of Mississippi, but also to those without the State.

The State Board in its annual meeting also passed the following resolution:

"That the W. M. U., Sunday School and B. Y. P. U. workers, laboring under the direction of the Board, strive to encourage the various Sunday Schools, B. Y. P. U.'s and W. M. U.'s of the State to regard themselves as educational and inspirational forces rather than collecting agencies."

All of the above resolutions and recommendations are for the purpose of strengthening, systematizing, unifying and equalizing the financial work of the Kingdom. To properly observe these will call for a broad view of our work, for unselfishness and for patience and foresight. We shall have to look to what it will mean in the future. We must not be sidetracked from the main and larger plan because of the emergent appeals of those who see only the needs of their particular department of the work. I am confident we are all growing along this line and that the various departments of the work of the denomination are coming more and more to see themselves as members of a family.

on its career, Dr. DeMent has been literally giving his life to the one task of getting the Baptist Bible Institute well started on its great mission. The Institute is the product of his ceaseless toil and prayer and, in the Providence of God, will doubtless be the crowning work of his life.

Whether the resignation of Dr. DeMent proves to be a temporary or a permanent arrangement, no change will be made in the plans and program of the Baptist Bible Institute. The temporary arrangement voted by the Executive Committee will doubtless meet a happy response in the minds and hearts of the Baptists of the South, where Dr. Hamilton, the acting president, is so well and favorably known.

—N. T. Tull,
Business Manager.

"THE BAPTIST ORPHANAGE SIGNAL"

If you have noticed that our appeal for wearing apparel has been very small since Thanksgiving, yet there are few articles of which we are in need of. We are in bad need of dark bloomers for children from two to ten years of age, slips and knickers for girls from 12 to 18 years of age, dresser scarfs, and table runners, and dining table linen 6x8 feet, also our usual cry for 42 shades 3x7 feet, 36 shades 38 inches by seven feet, 18 mattresses as we have 18 double beds without mattresses made up of only old quilts. We have fifteen vacant wards without furnishings and most of those that are furnished haven't anything in them other than the bedsteads on which they sleep, with the exception of some with dressers.

—B. E. Massey, Supt.

THE DEVIL OF TODAY

G. C. Hodge
(Continued)

I. THE DEVIL'S IDEAL CHURCH VERSUS
CHRIST'S IDEAL CHURCH.

4. The Evening Service.

(1) Satan's Ideal Baptismal Service. (See Page 3 of the 12-15-27 issue of The Baptist Record.)

(2) The Lord's Supper.

Immediately following the Baptismal Service came the Lord's Supper. The preacher emphasized the fact that it was the Lord's Supper, and not the Baptists', Methodists' or Presbyterians'. He said that since it was his supper, he had no right to deny anyone the privilege of partaking of it. He not only invited everyone present to commune with him, but urged them to do so. He even said some embarrassing things about those who would not commune with him, and I wondered at his inconsistency. He acknowledged that since it was the Lord's Supper, he had no right to say who should not partake of it, yet he acted as though he had a right to say who should partake of it, and criticized some for not doing so. He emphasized the fact that it was a Communion Service. As they partook of the elements, there seem to be no thought of the death of Christ. Instead of making it a memorial service, commemorating the death of Christ as Christ said they should, I Cor. 11:24-26, they made it strictly a communion service, in which they proved their fellowship for one another by communing with each other.

In my room that night I thought over the services of the day. They had had songs, but there was no Christ in them; prayers, but no Christ; preaching, but no Christ; baptizing, but no Christ; and Communion Service, but no Christ, yet so completely did Satan have the people deceived that any one of the members would be insulted should one tell them they are members of Satan's Ideal Church.

5. Satan's Ideal W. M. U.

As the W. M. U. was to meet with the lady, in whose home I was being entertained, I decided to stay in my room while they were meeting so I could get an idea as to how the Devil of today would run his ideal missionary society. Only five or six women attended the meeting, and as they didn't have a program they spent the entire time gossiping about everybody in general, and about their pastor's wife and children in particular. When the service adjourned, I am sure the Devil was perfectly satisfied with what was done in the meeting of that missionary society.

That night while we were eating supper, the lady was telling her husband about how few they had at the W. M. U. and about the leader not having prepared a program. I spoke of the fine programs I had seen outlined in our denominational periodicals, and found that they didn't know that we had any periodicals containing helps for the W. M. U.'s. Not a member of the church received either The Baptist Record, Royal Service or Home and Foreign Fields. They said the pastor had told them the denomination charged too much for such periodicals. That statement led me to ask more about the pastor and church. I learned that the pastor and church gave liberally to their own local needs. They also gave liberally to the support of schools, orphanages and hospitals, but gave very little to missions. The pastor was not at all in sympathy with denominational work, and, therefore, led his church to specify what each gift was for instead of contributing through the Co-operative Program. I wasn't surprised at this information, for certainly the Devil wouldn't want his preacher or his church to cooperate with a God honoring program.

6. Satan's Ideal Prayer Service.

As I had attended all the other services of the church, I thought I would go out to the mid-week service and see how the Devil would run a prayer-meeting.

Not a Sunday School officer or teacher was present. Not even a deacon attended prayer-meeting, though some of them were prominent business men and were noted for their piety. I couldn't help but wonder what the Devil called piety. Many of the officers and teachers of the church were tireless in their efforts to promote their own personal interests, but not interested enough in their church to attend the prayer service. Most of those present were young people who seemed to be more interested in courting than in praying.

They didn't have much singing, because, though a goodly number of the church members were musicians, not a soul was present who could play a piano. The pastor, however, seemed to be perfectly contented, and said they sang before pianos were invented and if we have to we can sing without pianos today. They had one or two songs, after which the pastor called on a woman to lead in prayer. She didn't have to read her prayer, for she had said the same one over so many times she, as well as all the young people in the community, knew it by heart.

The preacher was in a poetic frame of mind that night, and after reading a verse or two from the Song of Solomon made a little talk composed mostly of quotations from poems. He quoted "Twinkle, Twinkle Little Star" three or four times, putting the emphasis each time on a different word to show his skill in expression. He quoted a few verses from "Milton's Paradise Lost", and from a dozen other poems. Couldn't any one, after hearing him a few times, doubt his scholarship. He was well read in all the books, save one—THE BIBLE. He didn't seem to know anything about the Bible.

When he had finished his little speech, he called for the Doxology, after which he pronounced the Benediction. Nearly all the people present—(there was but a handful present)—went to him and congratulated him on his wonderful message. Just as I walked down the steps I heard a man with a deep voice say, "Well done, pastor, well done!" I thought that if we could but hear Satan's comment, we would doubtless hear him saying, "Well done, my good and faithful servant. Thou hast been faithful over a few things, some day I will cast thee into the hottest of the bottomless pits in hell, where thou shalt be tormented day and night forever and forever." (Rev. 20:10.)

THE EDUCATION BOARD'S DUTIES AND ACTIVITIES

Rufus W. Weaver, Cor. Sec.

The work of the Education Board of the Southern Baptist Convention is the eliciting, the combining, and the directing of the energies of the entire denomination in the interest of education, especially Christian education. Its constitution declares that "the Board's functions shall be to promote specifically and generally the educational interests of the Baptist denomination throughout the territory of the Convention, under such plans as the Convention may direct or the Board to develop".

The work of Christian education is being carried on by other agencies, the most important being the Christian home. Among Southern Baptists there has been no advance during the last quarter century more significant than the development of the organization and the equipment of our Baptist Sunday Schools and the thorough training of their teachers. The church is becoming an educational institution.

The work of the Foreign Mission Board is increasingly an educational ministry. There are 560 schools, with an enrollment of 22,615, on the foreign field, and of these, 56 are giving instruction above the elementary or grammar grades. The Home Mission Board operates 28 schools, with an enrollment of 4,808. The Sunday School Board is conducting an educational work which grows larger every year. The Southern Baptist

Convention is supporting four theological seminaries and two training schools. The State Baptist Conventions are fostering 85 institutions, 31 of which are senior colleges.

The mission of the Education Board is the promotion of education. Its duty is to survey the educational conditions throughout the South, and to report its findings; to aid in the eradication of illiteracy, especially among Baptists; to encourage legislation which shall provide better schools for the rural sections of the South; to arouse greater interest on the part of our Baptist youth in securing college training; as funds are available, to give assistance to Baptist schools in the states where such aid is needed; in securing college training; as funds are available, to give assistance to Baptist schools in the states where such aid is needed; to assist in securing a larger percentage in the Cooperative program for our Baptist educational institutions; to place the emphasis of our Baptist schools upon the religious ideal; to maintain educational standards equal to those set forth in the national definitions of the standard secondary school, the Junior college, and the Senior college, and to add requirements as to the Christian subjects that must be taught and the Christian character of those who teach; to direct institutions which may be placed in the charge of the Education Board by the Southern Baptist Convention; to aid Baptist teachers in securing positions; to encourage Baptist young men preparing for the ministry in securing the necessary training; to pay the outstanding debts incurred by instruction of the Southern Baptist Convention; to center our endeavor upon a propaganda which will develop among Southern Baptists an appreciation of education, so that we may furnish to the denomination the leaders needed, and to our Southern life men and women who, in culture and training will give to the world in the most effective way the Baptist interpretation of the Christian faith.

The Education Board is endeavoring to correlate the educational activities of Southern Baptists, to unite the whole denomination in the support of our educational institutions; and to carry on every form of educational work which is not definitely committed to other agencies.

The Southern Baptist Convention committed to the Board the Ridgecrest Summer Assembly; the Board accepted the Winter Assembly at Umatilla, Florida, upon agreement that no financial obligations be incurred, and the Board is operating successfully the only Indian school fostered by Southern Baptists, located at Nuyaka, Oklahoma.

ANOTHER TURN OF THE ROAD

For more than twenty-five years it has been the writer's happy privilege to serve the Lord in serving the Baptists of Mississippi. The favors of the Lord have been great and the people have been considerate and kind far beyond my desert. Through these years I have sought to follow the leading of the Holy Spirit as He has spoken through His people. His leading has carried me in devious paths and into many varied fields of service and I find myself with the beginning of the year 1928 at Another Turn of the Road.

The Convention Board at its meeting, during the session of the Convention at Grenada, elected me as one of the staff of Evangelists and I am now the servant of the Board, and thus of the denomination, in that capacity.

Some have said to me, "Don't you think you will like your new work better than the work you have?" To such I make this reply, "When the real mother likes something else better than being the mother of her children, and when a real father likes something else better than being the father of responsive, ambitious sons and daughters, then, may be, the real pastor will come to where he will like something else better than being the pastor of kind, co-operative people in the churches. These I had and there is

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but one thing I would rather do than serve them and that is to do what appears to be the will of my Lord and Master. My aim shall be to do what I can to weld more thoroughly the link that binds other pastors and their people and thus make their relations more pleasant and powerful.

Keep Us Busy

I say "us" because Brother D. Curtis Hall, who worked with Brother Johnson, is to work with me, and we want to be kept busy. We can not hold all the meetings in the summer time and just as good meetings can be held in the spring and fall.

During the month of January we shall be helping to complete the campaign for subscriptions to the 1928 Campaign. If any church feels that we can help in that matter, call for us, especially if you have no pastor.

After that we want to launch into the Evangelistic Campaign proper. While reaching out for lost souls we also want to do what we can for the enlistment of the saved. We hope during our meetings to do definite work in the development of the different departments of the church.

If a church has no pastor, by having some of the evangelistic force come hold a meeting we might be able to get the church in better shape and help them secure a suitable pastor.

Remember, we are the servants of the whole denomination.

It is not a question as to whether you can afford to have us for a meeting. All that is asked is that you do your best as you would for any others who might serve you, and the Convention Board will do the rest.

I would not say these things, were I an independent evangelist; but I say them as your servant, chosen by your Convention Board, without any asking on my part; and as one who is anxious to be busy in the Master's service.

Praying God to guide and make this the best year for Mississippi Baptists, I am

Yours for service,

—Bryan Simmons.

Learned, Miss.

ANSWERS TO DO YOU KNOW?

1. Approximately 5,000,000.
2. The Home Mission Board had only thirty-eight workers employed among them last year. A few additional workers are supported by the mission boards of the states which have large foreign populations within their borders.
3. Approximately 500,000.
4. Rev. Jacob Gartenhaus, Home Board missionary to the Jews, has worked single-handed for several years, though he has recently been given an assistant.
5. While the Baptist principles have been preserved by distinct groups of believers from the New Testament days to the present, the name Baptist did not become definitely fixed upon the advocates of these principles until late in the Seventeenth Century. In 1689, following the promulgation of the Act of Toleration of William and Mary in England, there was adopted, with changes suited to the Baptist views, the Westminster Confession of Faith. In the pre-amble of this famous declaration of principles occurs the following interesting language: "The ministers and messengers of, and concerned for, upwards of one hundred baptized churches in England and Wales, denying Arminianism, etc." From this term of "baptized churches" there gradually evolved the name "Baptist" churches, by which they have been known ever since.
6. Baptists believe they are more truly the successors of New Testament churches than those of other faiths, because they are able to substantiate their doctrine and polity in the teachings of the New Testament and are able to trace the practice of their principles through all the centuries back to the New Testament era.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

"THINK ON THESE THINGS"

Phil. 4:8

"All things are mine." (Jno. 16:15.)

"Behold unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth with all that therein is." (Deut. 10:14.)

"The earth is Jehovah's and the fullness thereof; the world and they that dwell therein." (Ps. 24:1.)

"And the land shall not be sold in perpetuity; for the land is mine", saith the Lord. (Lev. 25:23.)

"For every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. 50:10.)

"All the birds of the mountains; and the wild beasts of the field are mine." (Ps. 50:11.)

"Behold all souls are mine." (Ezek. 18:4.)

"Ye are not your own, for ye were bought with a price: glorify God, therefore, in your body and in your spirit which are His." (I Cor. 6:19-20.)

"The silver is mine and the gold is mine, saith Jehovah of hosts." (Hag. 2:9.)

"Whatsoever is under the whole heaven is mine." (Job 41:11.)

"And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's." (Luke 20:25.)

"Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast and give to the poor and thou shalt have treasure in heaven: and come, follow me." (Matt. 19:21.)

"God so loved the world that he gave his only begotten Son." (Jno. 3:16.)

"And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth and hid his Lord's money. Now after a long time the Lord of those servants cometh and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done; good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord,

I knew thee that thou art a hard man reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant; thou knowest that I reap where I sowed not and

gather where I did not scatter; thou oughtest, therefore, to have put my money to the bankers, and at my coming I should have received mine own with interest. Take ye away, therefore, the talent from him, and give it unto him that hath the ten talents. For, unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth." (Matt. 25:15-30.)

"Who then is the faithful and wise steward whom the Lord shall set over his household, to give them their portion of food in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Of a truth, I say unto you, He will set him over all that he hath. But if that servant shall say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and the maid-servants and to eat and drink and to be drunken; the Lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not; and shall cut him asunder and appoint his portion with the unfaithful. And that servant who knew his Lord's will, and made not ready, nor did according to his will shall be beaten with many stripes; but he that knew not and did things worthy of stripes shall be beaten with few stripes. And to whomsoever much is given, of him much shall be required; and to whom they commit much, of him will they ask the the more." (Luke 12:42-48.)

FLORENCE INSTITUTE

We recently closed a Stewardship Institute with the Florence Baptist Church, of which Brother B. A. McCullough is Pastor. We issued thirty Diplomas and Seals to those enrolled in the class. **EVERYONE IN THE CLASS PROMISED TO TITHE.**

NOTICE!

(Every Church in the State)

When you complete your **EVERY MEMBER CANVASS**, write your County Organizer and tell him the amount pledged for Missions and Benevolences. Also send this information to the Budget & Stewardship Director of the State, Box No. 520, Jackson, Miss. **THIS IS IMPORTANT. PLEASE DO NOT DELAY SENDING THIS INFORMATION.**

REPORTS FROM THE FIELD

Encouraging reports are still coming in from every section of the State concerning the canvass for the 1928 Cooperative Program. The first sixty-six churches reporting to my office reported a total amount of \$87,859.77 as having been pledged to Missions and Benevolences during 1928.

On account of rain, bad roads and Christmas many churches in the State have not as yet been able to complete the **EVERY MEMBER CANVASS**. We earnestly hope, however, that every church in the State will not stop until they have given each of their members an opportunity to make a contribution to the 1928 Cooperative Program. The Devil would like for the churches to let up on this work, but Christ, the Captain of our salvation under whose banner we are fighting, wants us to carry the work on to victory.


W. M. U.


Mrs. C. W. Stewart, Young People's Counselor for sixth district, resigned a few months ago because of her associational work. At our Executive Board meeting Mrs. S. A. Williams of Osyka was elected to fill her place. I trust all the associational leaders will take note and get in touch with her. She is a capable and consecrated worker and will be most helpful to us in our work.

Royal Service: The February issue of ROYAL SERVICE will be the Ruby Anniversary number. The magazine will be enlarged, so as to carry much information regarding the Anniversary. Not one of us will want to miss that issue. This is a call that each of us look well to our subscription list and see that as individuals and as societies we are sure of this issue.

Letters have been sent from the office, in which both your Secretary and your Young People's Leader were equally interested, to fifty-one W. M. U.'s in the State. And why were these so favored? Because these fifty-one were full graded in December; and the longing to have them all remain so throughout the Ruby Anniversary Year. Will it not be fine if we are able to report that we have fifty-one Organizations that are not only fully graded but A-1 as well? Let us labor to this end.

Because it is so fine, we are giving the balance of this Page to our beloved Margie Shumate who labors in a field alone in far off China. Look in the list of missionaries in your Home and Foreign Fields and note where it is. Note her Fellow Worker! Then read along with last week's Page where her letter begins, entirely through this letter. Then let us send to her the things she mentions that she so much needs. She names them in her last paragraph. Do not fail to read ALL this letter to your Society.

Continued Letter of Margie Shumate

In many ways my six months' exile was a blessing to me. When the Nanking affair happened and we did not know what international complications might arise, we left our stations at the consul's bidding, not knowing whether we would ever be permitted to return or not. I must confess that as I faced the possibility of having to give up the work to which I had committed my life, the future seemed a blank. It was a time of stress and uncertainty and the way seemed dark before me. I turned to the Lord with a burdened and perplexed heart, with a deep feeling of depression over my soul, and was greatly blessed as we always are if we take time to come apart and meet the living God face to face. As I waited in His presence, I realized more keenly than ever before that it is not the accomplishment of any particular task in any particular field that means most to Him and to us but that it is our personal relationship with Christ that counts most, that our duty is simply to walk humbly before him and to "live Christ," no matter where He places us. And so I turned myself over to Him, my future, my possessions—which aren't many—my hopes, and everything that I have. He came into my heart and gave me great joy as I tried to witness for Him at Ha Chak and Macao and Hong Kong. I found open doors of opportunity at every place I stayed during the months I was away from Shiu Hing.

At last after months of waiting the consul gave us permission to return to the interior and I have been back among my own people for a month, back among the poor, instead of the rich, where the struggle for existence is so great that it makes my heart ache. I see literally thousands of poor wretches, hungry half of the time, cold in winter, dressed in rags, living in wretched, dark hovels, without God and without hope, ab-

solutely nothing to make life worth living, and yet they live on and suffer on. As we preach the gospel to them many of them exclaim, "What heart can we have in thinking of the future life! If we only had food and clothing to get through this life, we would ask nothing more. Let the next world take care of itself!" But, thank God, some believe and find that Jesus does help them by making their hearts happier even when they continue to be in physical need, as well as giving them a glorious hope for the future.

I suspect you would have smiled had you seen me kneeling on the floor of the loft of the mud hovel where I happen to be living now, praying earnestly, even with tears, for Maan So's two pigs. This is by no means the first time that this missionary has prayed for certain scrawny pigs. You can't imagine what importance is often attached to some particular pig nor what tragedies are at times centered in the untimely demise of certain porkers. As for this particular instance, Maan So is getting a daughter-in-law in about six weeks and the two pigs are to constitute the main part of the wedding feast. Maan So is as poor as poor can be, weak and anemic due to malnutrition, but she is a joyful Christian and her faith is beautiful to see.

When the heathen are to have a wedding or any special undertaking, they engage a necromancer to choose a lucky day lest the evil spirits cause some sort of calamity. Maan So, being a Christian, refused to have a lucky day chosen, saying that the Heavenly Father would protect her. The heathen are looking on with interest, and some say that if she gets through with this wedding without any mishaps that they will be convinced that the Heaven God really has power to protect! So, you see, it will be almost tragic if anything happens to the pigs who are to play such an important part in the coming festivities. And so, do you wonder that yesterday when I heard that one of the pigs was sick that I began to pray for that pig! It is almost as if the name of the Lord is at stake. Time and again I have seen things happen which have strengthened the belief of the heathen that their gods have power and that our God either has no power or refuses to manifest it when put to the test. There is no doubt but that Satan manifests his power in almost miraculous ways at times, and it is no wonder that they believe in him. I believe in him too, and often feel his sinister presence and diabolical power as I work in his domain as keenly as I feel the presence of the Holy Spirit when I am associated with a group of the Lord's people. But, thank God, I do not need to fear nor worship the devil as those poor benighted souls do.

Even the pigs are not safe from his power when by destroying them he can bring reproach on the name of the living God and bring glory to himself. I know of one instance where two cousins joined the church. They both had a number of hogs. In fact, raising hogs was their main business. Soon after they were baptized some sort of epidemic broke out among the hogs and they began to die. They prayed but it was of no avail. One of the men was weak in faith and put his idol up again and worshipped it. Immediately the plague among his hogs was stayed and no more died. The other one remained firm in his faith but all of his hogs died, and that was all the heathen needed to prove to them that they had better stick to their idols. It is hard for us to understand why God permits things to turn out in this way. Perhaps His children are weak in faith. He has not promised that they will not be tested, and we can only pray that they may like Job say, "Though he slay me, yet will I trust Him."

Talking about hogs reminds me—that I need no reminder other than my olfactory nerves—that my hostess has three hogs. The pig sty is at the front door adjoining the house. One has to pass the hogs to get into the house. The front wall of my loft is right over the pig pen and the odors come through the cracks in the

wall until I have resorted to applying Vick's salve to my nose in order to counteract in so far as possible the stench. I would stop up the cracks but as it happens the cracks in the walls and roof inadequately furnish the only light and ventilation I have since there is no window in my domicile. I don't think I have ever lived in a place more dirty and uncomfortable than this loft. There isn't a piece of furniture in it. I sleep and sit on a pallet in a corner and have my belongings spread out on some newspaper nearby. The rest of the space is occupied by old baskets and jars and all manner of dust-laden rubbish which has accumulated during the past fifty years. But I like it in that I can crawl up here after the day's work is done and have some quiet and privacy which isn't possible in every place that I visit. And I seem to thrive on microbes no matter how many I inhale or imbibe.

Every day and every night I have wonderful opportunities of telling the Old Old Story to scores of women, most of whom are hearing it for the first time. There is no trouble to get a crowd no matter to which of the nearby villages we go, for most of these people have never seen a "foreign devil" before, and they quickly gather to "look see" and listen curiously to the message we bring. Some seem greatly interested. One could well spend a life time in a district like this, but ah me! there are dozens of other districts in my field much larger and equally needy that demand one's time.

In closing, I want to earnestly request all of you who read this to pray definitely for the work in my field. Pray especially that God will raise up laborers to witness for Him in this field for truly it is white unto the harvest.

Our greatest need is for preachers, men called of the Lord and filled with His Spirit. Half of the stations in the Shiu Hing field are without preachers, and some of the few we have left seem to have little real passion for souls. Even if we had money to employ them—which we have not—there seems to be no man available, and the need is heart breaking. Our God is able to supply both men and money and I need your help in prayer that He may undertake for us in this time of need. Pray for a great ingathering of souls next year. My heart has never been so burdened for these people as now, and I am utterly unable to half way meet the appalling need on every hand. Unless the Lord helps in some unexpected way it looks as if we will have to close down two more stations next year. It nearly breaks my heart to think of doing it, for these stations have been opened and carried on under great difficulties and have cost in money and tears and prayers. Shall they be in vain?

I know we missionaries are awful beggars, but before closing I can't resist the temptation to ask some of you good folks to send me some Santonin for the little heathen who need it badly, and some salve for rheumatism and similar ailments. I buy vaseline by the quart, and by using carbolic acid, boracic acid powder, zinc oxide, etc., I concoct my own salves for boils, sores, cases of infection, etc. When the poor old crippled grandmothers and grandfathers see me dispensing salve and treating the folks who gather around me everywhere I go, they come hobbling up and beg me to give them something to rub their rheumatic joints, and so disappointed when I haven't a thing to give them. It would just be lovely if I had some "Angelisie Balm" or something of the kind. Some of you sent me some salve and Santonin a long time ago, but alas! it is all gone.

Asking you again for your help in intercessory prayer, I am,

Yours in im,

—Margie Shumate.

Merrill D. Moore, who was assistant in the State Sunday School work after graduation from Mississippi College, is now assistant pastor of First Church, Selma, Ala.

Thursday, January 12, 1928

THE BAPTIST RECORD

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Lord Commands

The Bible is the word of God
Which teaches us our duty;
It also tells of that fair land,
A place of love and beauty.

In it we find that Jesus says:
Go tell all men the story,
How that the Son of glory died
To save all men to glory.

So His command to every child
Who knows and loves the Savior:
Go tell poor sinners that I died
To win the Father's favor.

Then, since I claim to be His child,
What is my duty clearly?
O, I must preach the gospel true—
Tell men He loves them dearly.

How far to go? do any ask:
Go tell the whole creation,
That Christ, the Son of God, has
died
For all in every nation.

I cannot go, perhaps you say,
And tell to men the story;
Then give, that other men may go,
And thus you share the glory.

How much to give? The Bible's
plain:
The tithe is heaven's measure.
If we give less, the good Book says,
We merit God's displeasure.

So let each one be fair and true
To what the gospel teaches;
And let us go and let us give
Till all lost men it reaches.

Then some sweet day, when we go
home
To meet our loving Savior,
We will be glad, He will be glad—
Well pleased with our behavior.

(Note—The above poem was recited recently by Miss Elsie Kincade before the Coffeeville Baptist Church during the little playlet, The Budget Family, given by the Sun-

day school class of Mrs. Velma Gilbert, one of our good teachers.)

Strengthening the Laws

Two bills, worthy of notice, have been introduced into the Mississippi Legislature, and should be speedily passed by that body. They are touching the present marriage license and divorce laws of our state. The laws as they now stand are a blot on our civilization, and are undermining the very foundations of our moral and social civilization; for when you tear down the home you destroy the bulwark of morality and virtue which are the heart and center of any nation.

The laws referred to as being proposed along these lines have provisions in them as follows: Relative to divorces, "If any person shall marry in this state after a decree of divorce has been granted dissolving the bonds of matrimony in which he or she has been united within a period of three years from the date of such decree such person shall be deemed guilty of bigamy". It also states that persons living in the state who go out of the state and get married in violation of this law and then come back into the state they shall also be deemed bigamists. The law relative to marriage license which is proposed states that all parties under 21 must publish their marriage for thirty days before securing license and then be accompanied by their parents or guardian before the clerk is allowed to issue them. Persons over 21 must give one week's notice in paper before securing license.

These are not perfect laws, but they are a long step forward in solving the present conditions which we find existing all over the land. If we love the future welfare of our home and nation we will soon see these and other laws on these subjects enacted. Let all who love morality and virtue support these or similar laws.

Notes and Comments

Brother H. L. Rhodes, popular postmaster at Ackerman, writes me that his fine class of young people, forty or fifty strong, are to read the Bible during the year according to my suggestion, reading it through in one year. That sounds like business. Not too late to start yet, you can read it on time.

Clear Springs, Yalobusha County, is the first church in my district to announce her budget, \$100.00 for Missions and Benevolence, which is a good increase over last year. This little country church has the true missionary spirit. If all the churches in the county do as well in proportion the county will go over her allotment of \$5,000.00.

A little late, but I take this method of thanking my friends over the state who remembered us with cards and otherwise during the Yuletide season. Cannot answer all personally, but here is wishing each of you a happy and prosperous new year. Blessings to you in 1928.

The 28th Senatorial District of Mississippi is represented in the present State Senate by Hon. G. E. Denley of Coffeeville. He is a worthy Baptist deacon who believes in doing things for the Master and his church. He is a Sunday School teacher and an honest, upright gentleman. He is the editor of the Coffeeville Courier, the best paper published in our town, of which he says take it and be wise and get cured of all your ills. Yalobusha County believes in Senator Denley.

PROGRAM OF EVANGELISTS SMITH AND PERRY

Rev. D. Wade Smith and myself wish to use this method of answering publicly inquiries received concerning the program used, in whole or in part, in revivals where we are invited:

We are equipped to do general evangelistic work throughout. With this we lend our efforts and give of our time to personal work, both before and after services and during the day. From past experience, both of us having done local church work in this state and others, we can organize S. S., B. Y. P. U.'s and other branches of church work. We can also conduct for you an Every-Member canvass, help in organizing general church work, assist with the Budget System, and canvass for The Record. We work for the upbuilding of the local church and give advice, whenever solicited, based upon past experience, concerning local church problems. We organize for prayer meetings and personal workers bands in every possible instance.

Our desire is to be entertained by the local church members, thereby forming closer acquaintances and giving us an added opportunity to do personal work.

The program, as outlined by the Board and recommended by our State Corresponding Secretary, is adopted unanimously by us in our work.

Brother Smith's morning services are to the church. They are spiritual, inspiring and constructive. Ask any church where they have had morning worship. His education, training and past life fit him for any and all fields of labor.

The desire of this your servant is to lead a spiritual song service; one that magnifies the preaching of the Word, fits the congregation for a spiritual sermon and tends to elevate the message in song in the minds of the people. I am no magician, neither do I have a bag of tricks. I leave Spizerinktum choruses and meaningless song work to others. We endeavor to give a unified program, daily, that will glorify the Master.

No church too small, no people too humble to demand our services. We feel honored to be called of any Baptist church to lead in a revival for the lost.

Brother Smith has been pastor of a number of churches in Mississippi and of one of the most progressive and aggressive churches of Fort Worth, Texas. His ideas, plans and

programs are based on past experiences, using as a basis things that have actually been accomplished. The writer has been educational director and director of music in two large churches, both with a membership of over 800 people.

This article isn't written with any spirit of ego or boastfulness and we trust that our readers will not regard it as such. As stated in the beginning, it is an honest answer to honest inquirers. We are only human, weak at our best, but endeavor to give all we have when called on.

We feel that it is only fair to let you know, as a pastor contemplating using the services of a State Evangelistic Team, what to expect of us.

Others connected with the Board in the same capacity are as well equipped as we to render you service, doubtless much better than we. Rev. W. W. Kyzar, Rev. Bryan Simmons, evangelists, and Mr. Curtis Hall, singer, are all at your service. Respectfully submitted,

M. E. Perry,

INTRODUCING PASTOR H. L. CARTER

It gives me pleasure to introduce to the Baptists of my native state through the columns of the Baptist Record, a brother beloved. I refer to Brother Harry L. Carter, who has recently been called to, and accepted the Central Baptist Church of McComb, Miss. Brother Carter is a choice spirit and will be a valuable addition to the forces of righteousness in Mississippi. He is an alumnus of Union University, Jackson, Tenn. He was for some time a missionary in China. He is at the present a student in the Baptist Bible Institute. I understand that he will be permitted through the very generous spirit of the church to continue his work in the Institute with some adjustments, though he will live on the field. Brother Carter makes an unusually good and impressive missionary address. He is one of the few men I have observed who can successfully use curios in presenting the mission situation. At this time when so many of our foreign missionaries are at home, we have a great opportunity to use them to develop the mission spirit among all our people. I trust not only that Brother Carter shall be used in this respect but that all our missionaries shall be used in quickening and deepening the missionary zeal and love of our Baptist Zion.

—B. C. Land.
New Orleans, La.

Cyril. "What size shoe do you wear?"

Gwendolyn. "Well, four is my size, but I wear sevens because fours hurt my feet so." —M. I. T. Voodoo.

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ABOUT SHEEP
(By An Old Minister)

When a boy, the old Minister had opportunities to learn a good deal about the nature and habits of sheep. My father owned a small flock, and it was my duty to assist in caring for them. After I grew up and became a student of the Bible, it was a pleasure to me to learn that the habits and nature of sheep are just as recorded in the scriptures.

Sheep usually go in flocks. Early in the history of the human race, Abel was the owner of a flock. Throughout the scriptures, it is clearly taught that the sheep is a gregarious animal. So Christian people are spoken of as the "flock of God"; "Little flock", etc. This suggests the "blessedness of brethren dwelling together in unity".

Sheep know the voice of the shepherd. When my father would go to the pasture or out on the range to feed or salt the sheep, or to bring them home to shear them, as his clarion voice would ring out over the forest, the sheep would come from the north, the south, the east, the west, and gather about the shepherd's feet and follow him whithersoever he led. So the Good Shepherd has said: "My sheep hear my voice, and I know them, and they follow me".

The shepherd knows his sheep. On one occasion, a stock man was driving a large flock of sheep past our home when father noticed a number of his sheep among them. So he said to the man: "I see you have some of my sheep". The reply was: "You are mistaken, Sir; these are all my sheep". Father said: "I know some of them are mine, and would be willing to swear to them". The man said: "I am not in the habit of stealing sheep". Father replied: "I am not in the habit of swearing lies, either; those that have my mark I know are mine". He followed them to the nearest neighbor's, who testified that the ones father claimed were in his mark all right. So the drover agreed to "cut them out", and they followed their rightful owner back home. So the Good Shepherd has said: "I know my sheep, and am known of mine".

It is indeed a blessed thought that "the foundation of God standeth sure, having this seal; the Lord knoweth them that are His".

When the sheep are in danger or trouble the shepherd goes to their relief. On one occasion our sheep wandered off to the river swamp, and, as the result of heavy rains, were surrounded by high waters and were in danger of being drowned. We procured some skiffs, called in some neighbors and went to the island on which they were marooned, and brought them to safety. We would catch them, bring them in our arms, or on our shoulders, to the skiffs, and boat them over to the mainland where they were safe. As the writer would carry an innocent lamb in his arms, his heart would be warmed with love and gratitude to Him, of whom it was said: "He shall gather the lambs with His

arms, and carry them in His bosom". When the Savior was born in Bethlehem, it is said there were shepherds keeping watch over their flocks by night. So, during the night of our earthly lives, the great Shepherd of the "sheep of His pasture" is keeping a constant vigil over all.

The sheep is a type of Christ, the Lamb of God. Sometimes we would butcher a sheep for fresh mutton. It usually fell to my lot to hold it by the hind feet, as father would lay it down on a clean, grassy place, put one foot on its head, and with one stroke of a sharp ax sever its head from its body. But never did the sheep offer the least resistance, utter the faintest bleat or the slightest murmur. And when shearing time would come the subservient animal would be laid upon a scaffold and its feet fastened with cords. The writer would hold down its head, while father stood by with gleaming shears and clipped off the coat of wool. But not a murmur or complaint would be uttered by the sheep. So in after years, when, as a young preacher, the writer studied the fifty-third chapter of Isaiah, and learned that "Christ was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not His mouth", he was glad that he had a personal knowledge of the fact that this is indeed true of the sheep.

Sheep follow one another. A teacher said to a pupil: "If there are twenty sheep in a pen, and one jumps out how many would be left?" The boy replied: "I beg pardon, teacher, but you don't know sheep; when one jumps out they all jump out". The writer has seen this verified many times. We would drive the flock to the "gap" where they would hesitate and halt for a bit, when one would jump through into the pen, and immediately all the others would follow. The writer has used this in his protracted meeting work. Sometimes during a meeting there would be good interest, but no additions. Numbers would come to the "anxious seat", but none would come into the "Fold". And then I would tell about the sheep at the gap, halting and hesitating until one would lead the way and the others would follow. At the very next service, perhaps, a number would come through the "open door" into the Kingdom.

There is nothing more true than that "actions speak louder than words", and that "none live unto themselves". By example, as well as by precept, every one should endeavor to lead others in the right way.

Judge (to victim of holdup): "While you were being relieved of your valuables, did you call the police?"

Victim: "Yer, your honor; everything I could think of."—Ex.

"Do you know a chap who can lend me two hundred francs?"

"Yes. An American."

"An American! I should say not; he would want it back."—Le Rire (Paris).

A CALL TO SERVE
Jennie N. Standifer

Part I

Every summer in the thriving town of G—, the Women's Missionary Societies of several orthodox churches, consecutively taught the quarterly Sunday School Lessons to the teachers of the Negro Sunday Schools of all denominations. The lessons were those to be prepared for the following Sabbath.

One Thursday morning in July, Ruth Walters, a young teacher of an Intermediate class for girls, was called on the phone by Mrs. Carter, president of the Baptist Women's Missionary Society, who asked:

"Will you do me a favor, Ruth?"
"If possible, Mrs. Carter."

"I was to teach the negro Sunday School class this afternoon, but my little boy has been taken suddenly ill, and I cannot leave him. Will you act as supply teacher, Ruth?"

"I don't see how I can, as father has our car, and it is two miles to the Negro church."

"Mrs. Green and several other ladies are going to Galilee church, where the teachers are to meet, and will call for you at a quarter of four. I know how well you teach girls. This is a call to serve, my dear. May I depend on you?"

There flashed into Ruth's mind the thought of a delightful reception from three to five, which she had expected to attend, but after a momentary hesitation she replied:

"Yes, I will go and do my best, Mrs. Carter."

"I will appreciate it so much, dear girl."

At four o'clock Ruth, several mature women and two other young girls, drove to Galilee church. The building was locked, and not one of the teachers to be taught, were to be seen. The passers-by were negroes, and knew nothing of the Mission Class. After a consultation, the ladies accompanying Ruth decided to return to their homes; but the pastor of the church came down the street, and seemed much surprised that the teachers had not arrived. They lived some distance from the church and had no telephone. After waiting half an hour, all agreed that it would be wise to give up the teaching of the lesson for that afternoon. Ruth felt that she had done her duty, although others had failed. When they reached her gate, Mrs. Green drove away promising to take Ruth to the Mission School at some other time.

A big limousine, occupied by several gay, laughing boys and girls, stopped at the gate, and Miss Layton, a friend of Ruth's called:

"We have come for you to go with us to B— to the open air concert to be given by the Oneida Band."

"I will be delighted to go," replied Ruth. "I will tell Mother and be ready in a few minutes."

Her mother met her at the door with a message.

"Mrs. Carter phoned that the hour for the Negro Mission Lesson has been changed from four to five o'clock, and that the superintendent of the work was called out of town.

unexpectedly and neglected to notify the pastor of Galilee or the teachers. They work as servants and cannot attend the meeting until five o'clock. The preacher who was at the church begs Mrs. Green and the other ladies to return to the waiting class. They will be greatly disappointed if they miss that lesson. Shall I phone that you will return?"

Ruth stood irresolute. She had answered the call to teach, and it was not her fault that she failed to render the service requested. Surely it was not her duty to give up an innocent, uplifting pleasure for these ignorant negroes!

"Those teachers were not at the church," she answered. "And there is no one to take me back, Mother, for it is Mrs. Green's dinner hour. Besides my friends are waiting at the gate to take me to hear the Oneida Band at B— this evening. I have wanted to hear it for months, and this is my first opportunity."

"Isn't Mrs. Carter depending on you, Ruth?"

A feeling of rebellion arose in Ruth's heart. She knew that her thoughtless friends would laugh at her decision to teach a Negro Sunday School class instead of going to hear the most famous band in the South. Then Mrs. Carter's words came back: "This is a call to serve."

She recalled hearing her father, who was a minister of the gospel, say that neglected service was disobedience to God. And this was her call to serve! There was a momentary hesitation, and she asked:

"Will you phone Mrs. Carter that I will go back to the Negro church, Mother? Also phone Mrs. Gray and ask if she will take me to Galilee church and remain through the lesson."

"Gladly, my dear."

"Then I will tell my friends that I cannot go to hear the Oneida Band."

Mrs. Gray, a near neighbor, was a timid, shrinking little woman but was glad to accompany Ruth. When they reached the church she entered the auditorium and silently took a seat near the front.

It was growing late, and Ruth knew she must hurry. She requested the preacher, who was present, to lead in prayer, and he responded with an earnest, heart-felt petition for grace and guidance of the Holy Spirit.

The young girl arose and taught the lesson, which she had carefully prepared for her own class in Sunday School. She put her very soul

(Continued on page 15)

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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

Christmas is over, and I doubt not that all of you had a fine time. It is a season for showing our love to each other, by gifts and by doing pleasant things for others. There were many beautiful Christmas trees, but I was told of one that was uncommon. Did you ever see a Christmas tree for the birds? This one was an evergreen growing on the lawn, and it was dressed in cranberries and bits of mutton tallow, and how the birds did enjoy their fruitcake and turkey! That's what they might have called it, don't you suppose? The lady of the house said she was going to put popcorn on it, but everybody was too busy to string it. A Christmas tree is a better way to treat the birds than to shoot at them with sling-shots, don't you think so, boys?

This giving is a mighty good thing to make a habit of. Somebody says that "Giving is living", and that is a pretty poor kind of life that has nothing to give to others. When I was a little girl, I used to know a song that said, "Give, said the little stream, and for God and others live". The little stream gave of its cooling waters all the time to all who were near. I wonder if you know what I am coming to? I want us, in this Children's Circle, to select an object to which we can give some of our money. We are not going to take anything from the great Co-operative Program that they are talking of now at all our churches, but this is going to be our little money, that wouldn't be given at all if it were not for the Children's Circle. I have an object in mind now that I will tell you about, perhaps, next week. That's all I can tell you about it this week, but look out for next week's paper. And if anybody says right here, "There now, I knew the money business would bob up next", just say to him, very politely, "Why, of course. How can I show my interest without putting a little money in it?" Your mother never gave you a party without its costing something. You never had a pair of shoes or a new hat that didn't cost somebody some money. We don't have very much money, and so we don't have to give as much as those who have a whole lot, but we want to give some of it to God and other people.

I have a question for you to answer next week. If you do not know the answer, there is no harm in asking some older person. What is the name of the little boy, whose life is given in the Old Testament, to whom the Lord himself talked in the night?

There are three letters for our Circle this week. The first is from

a little girl who is kin to me, but I'm not going to tell what kin she is, because she is making a secret of it on this page. The other two are first cousins, and nearly as much alike as twin sisters.

Magee, Miss.,
Dec. 29, 1927.

Dear Mrs. Lipsey:

I'm glad you are going to have a page for children in *The Baptist Record*. I'll get my mother or daddy to read it to me every week.

We had a mighty good time at our house Christmas. My grandmother and grandfather, my aunt and uncle and tiny cousin spent Christmas with us. I think I liked my doll and tricycle best of anything. After breakfast we had our Christmas tree and there were presents for everybody on it.

I hope lots of little girls and boys will write you letters, because I want to know what Santa Claus brought them.

—Julia Frances Steele.

Well, Julia Frances, isn't it nice to have so many pretty things? You must be very glad now to have your little friends come and play with them with you.

Magee, Miss.,
Dec. 29, 1927.

Dear Mrs. Lipsey:

I spent Christmas in Jackson, and had a nice time. Santa Claus was mighty good to me. He brought me a doll with curly hair, and has some pretty clothes, a purse, a pair of stockings, a box of candy, fruit, nuts, fireworks and many other things which made me have a merry Christmas. Christmas afternoon, we had a Christmas tree with presents for everyone. Some of the gifts I received were—a ring, a bracelet, paints, a box of candy and many other things, which I appreciated very much.

We left for Magee Monday morning and reached home about lunch time. Then I busied myself showing my friends my lovely presents. I feel now as if my resolution for the coming year will be to try to be more thankful for the things God has given me.

Your sincere friend,

—Anne Ford Smith.

Anne Ford, you are right to be thankful to God for all these blessings, for it is really He who gives them to us. Keep this spirit in your heart all the year.

Magee, Miss.,
Dec. 29, 1927.

Dear Mrs. Lipsey:

I am spending the Christmas holidays in Magee, and having a very nice time.

Santa Claus brought me a doll with curly hair, a pretty doll bed, a little doll sewing machine, candy, fruit and many other things, which made me very happy.

We had a pretty Christmas tree with presents for everyone. Some of the gifts I received were—A Bird Book, A Mary Francis Sewing Book, a box of handkerchiefs, a ring, a pair of stockings, a box of candy and many other things, which I enjoyed very much.

We are to leave Friday, December 30, 1927. I will tell all my friends how much I enjoyed my Christmas holidays, and I am going to start the New Year with a very happy spirit of thankfulness to God.

I am,

Your sincere friend,
—Florabel Posey.

Florabel, you must write to us again from your home in New Orleans. A little girl whose father and mother, and grandfather and grandmother are Mississippians, and who herself, until a little while ago, lived in Mississippi, must not forget her Mississippi friends.

This is all for this time. Next week I hope there will be a number of letters. Don't forget the Bible question.

With love,

—Mrs. Lipsey.

GREENVILLE WANTS YOU FOR THE SOUTHWIDE SUNDAY SCHOOL CONFERENCE

We want you and a large delegation of your good Mississippi Baptists to be with us for the great Southwide Sunday School Conference January 17 to 20. Here in Greenville we are all "Pepped up" over the prospects and are all ready to give you the kind of a welcome and reception that you have a right to expect.

Greenville is, as you know, the "cradle of Southern Baptists" as the Southern Baptist Theological Seminary was started here. It is Baptist headquarters for the State of South Carolina, being the home city of Furman University, the Greenville Woman's College, the Summer Assembly, and some of the State's largest and most influential churches. Therefore, we know Baptists, love Baptists, and know how to entertain them, while naturally, too, all Baptists feel perfectly at home in our city. However, all our people of all denominations are cooperating in the plans for this great meeting.

The writer is general superintendent of one of our Sunday Schools, and therefore knows the need for such conference as we will have here. Having attended the first conference in Memphis last year, I can also appreciate the great good that comes to a church and school as the result of attendance upon these conferences by its officers. In addition to inviting you to be with us here in Greenville, therefore, I can also as one of you, urge all Sunday School workers who attend—in fact I am confident that no greater opportunity will ever be offered you for the advancement of your churches and schools, or for securing information and inspiration for yourself and your associates in the work.

Although I am a layman I can also say that every pastor should attend by all means.

Greenville has several advantages over many other cities as the host city for a gathering of this kind. Our Textile Hall is one of the largest auditoriums in the South and will comfortably seat considerably more people than the maximum attendance expected, and house all the exhibits, registration and information booths, etc., to all railroad stations and within just a few blocks of all the hotels and all the churches that will be used. This is a great advantage to those who come. Our hotels are large and modern, and in other ways we are prepared to care for conventions of all sizes. The homes of the very best people in our city are open to those who prefer them on the Harvard plan. Greenville is easily accessible by rail or motor, being on the main trunk line of the double-tracked Southern Railway System, and on all the important highways that come into this section—three National Highways pass through our Main Street. Practically all of our roadways are hard-surfaced.

Our city is known far and wide as a convention city. We have dozens of large gatherings each year, some of them in the past few years having had as many as seven thousand in attendance. This does not mean, however, that we have come to take conventions as a matter of course and look upon them with indifference. Far from it. It means on the contrary that we are experienced in dispensing hospitality on a large scale and that we'll know how to take care of you when you get here. No convention has ever come our way to which we looked forward with quite as much enthusiasm and pleasure as we do to this one. Indeed, it is our first Southwide gathering, and many of you will be with us for the first time.

Now I can sum up all that I have written in a very few words—we want you to come to the conference, we're prepared to take care of you, we're ready for you, we'll give you a hearty welcome and a happy time, and we know that you and your churches will greatly benefit from your coming. Won't you come, in large numbers, won't you come?

—G. Heyward Mahon, Jr.,
General Chairman, Local Committee.

She was one of those women who want to see everything there is in the shop. She was looking for socks, and the obliging salesman got down everything in sight. After the counters had been strewn with hose of every size and shape and color, box on box, he said, "There, madam, is our stock."

"Is that all you have?" asked the woman, her voice showing disappointment.

The salesman paused.

"Yes, ma'am," he replied, "except the pair I've got on." —Ex.

Hubby had gotten excited and done something extremely foolish. He was trying to explain by saying, "I completely lost my head."

"Well," wifey snapped, "you are lucky one way. They can't hang a headless man." —Ex.

Sunday School Department

SUNDAY SCHOOL LESSON

Jan. 15, 1928

JESUS AND SINNERS

Mark 2:1-17

(From Points for Emphasis by H. C. Moore)

GOLDEN TEXT—I came not to call the righteous, but sinners. Mark 2:17.

Christ is the Friend of Sinners

(1) **The Needed Christ.** "A man sick of the palsy." The paralytic was a pitiable physical wreck. He needed the hand of help. But his spiritual condition was infinitely worse. He needed the hand of divine help and mercy. The world without Christ is in deplorable condition. Everybody, everywhere, needs the Friend of sinners.

(2) **The Attracting Christ.** "They came.....they could not come nigh.....they uncovered the roof." There is a human heart-hunger which can be satisfied by no other than Jesus. It was the multitude, not the Master, that stood in the way of the paralytic. Jesus was glad to greet him despite the broken roof and littered floor. He draws men to him today.

(3) **The Discerning Christ.** "Seeing their faith.....perceiving in his spirit that they so reasoned." The four bearers of the paralytic believed in the power of the Great Healer. He saw their faith and rewarded it. But also he saw the critical attitude of the Pharisees. So he reads our hearts though our lips are silent. May he whiten our souls and make them fit for his searching eyes!

(4) **The Forgiving Christ.** "Son, thy sins are forgiven.....the Son of man hath authority on earth to forgive sins." Sin is the most awful fact in the universe. It corrupts and condemns, deadens and destroys. Is there no way to get rid of it? The Son of man is the great forgiver. Through him our iniquity can be blotted out. He alone can bring us pardon and peace.

(5) **The Healing Christ.** "Arise, take up thy bed, and go.....he arose and straightway took up the bed and went forth." Jesus spoke the word and supplied the power, but the paralytic also had his part to perform which in his faith he was quick to do. How triumphantly he went forth! And how joyously the people glorified him not only as teacher and healer but also as forgiver of sin.

(6) **The Invited Christ.** "He was sitting at meat in his house." He never refused an invitation to any home. He was the most gracious and helpful guest who ever accepted hospitality. He is ready to enter and abide in our homes today. Is he invited? Is he welcome?

(7) **The Accessible Christ.** "Many publicans and sinners sat down with Jesus." And they were just as wel-

come as Nicodemus, the great ruler of the Jews. Indeed, their eagerness and openness of heart may have made them even more welcome than those of higher position but harder heart. Anybody who will, whether fair or foul, may come to Christ at any time.

(8) **The Criticized Christ.** "The scribes and the Pharisees.....said unto his disciples, How is it?" Did any good ever appear without being evil spoken of? Did ever an angel of light soar heavenward without the hiss and snarl of some demon? If the cynics hurled their epithets at Jesus, we cannot hope to escape.

(9) **The Enlightening Christ.** "When Jesus heard it, he said." The Pharisees did not know their own Bible. The self-righteous burrow with blind eyes in the Scriptures. Christ is the light of the world. His knowledge—the knowledge of him and the knowledge he gives—will drive away earth's densest darkness.

(10) **The Saving Christ.** "came.....to call.....sinners." He will not save those who will not be saved. But no sinner who yearns for salvation shall yearn in vain if he looks to Christ. There is no other name on earth or in heaven for time or eternity whereby we must be saved.

UNION

It was my happy privilege to worship with the pastor and members of Union Baptist Church—Sunday, January 1. Even though it was such a cold day there were ninety present at Sunday School. These people under the efficient leadership of their pastor and superintendent have a live, wide-awake Sunday School, and are doing things in a great way.

At the close of the Sunday School period there was a very pleasant surprise when the pastor, Bro. G. O. Parker, on behalf of the Sunday School, in a few well chosen words presented the superintendent, Mr. W. R. Moore, with a beautiful bouquet of flowers as a token of appreciation of the splendid and efficient way in which he had given himself to the work of the Sunday School. The pastor then presented a bouquet of flowers to the pianist, Mrs. W. N. McLemore, and to the chorister, Mr. H. L. White, as a token of appreciation of their very important part in making the work of the preceding year such a success. Miss Mamie Taylor then came forward and presented the pastor with a beautiful bouquet, expressing in a very appropriate way the love and esteem of the people for this faithful pastor and their appreciation of the efficient service he has rendered while in their midst. This token was received by the pastor with expressive words of appreciation.

Resolutions were passed com-

mending the pastor for his excellent leadership and loyalty to the cause, and expressing the willingness and determination to stand by the pastor in every laudable undertaking for the Master.

It was indeed a rare and rich experience to the writer to be present at this lovely and impressive service, which so beautifully portrayed the loyal and co-operative spirit of this great pastor and his people.

—L. E. Lightsey.

LIMITATIONS UPON REPRESENTATION AT BAPTIST WORLD ALLIANCE REMOVED

Frank E. Burkhalter

Information has just been received from Dr. J. H. Rushbrooke of London to the effect that the by-laws of the Baptist World Alliance have been modified to the extent that all restrictions upon the number of persons attending the sessions of the Alliance at Toronto next June have been removed. It was formerly provided that the representation from any general group of Baptists, such as the Southern Baptist Convention, should be limited to one for every thousand constituents, but this restriction no longer applies.

Additional announcement is made that there will be a registration fee of \$2.50 charged each representative to the Toronto session (a similar charge has been made at all previous sessions, the fees being applied to the expenses of the session) and no one will be admitted to the Convention hall who has not provided himself with an official badge, which is given, along with a program of the sessions and other valuable information, upon the payment of the registration fee.

Since 1928 will mark the three hundredth anniversary of the birth of John Bunyan, distinguished Baptist apostle of religious liberty and author of "Pilgrim's Progress", the Executive Committee of the Alliance has arranged for a special session to be set apart for the celebration of the tercentenary. A Bunyan window is to be installed in McMaster University. This window is to be contributed by Baptists outside Canada as a partial expression of appreciation of Canadian hospitality, as well as a memorial to Bunyan. The Executive Committee has suggested to Dr. W. Y. Fullerton of England that he prepare a popular book on Bunyan and it is hoped this volume, "The Legacy of Bunyan", will be published early in 1928.

On the Canadian National Exhibition grounds, where the sessions of the Alliance will be held, there is parking space for 10,000 automobiles, so persons from the United States attending the Congress in their cars will find ample parking facilities.

To accommodate visiting ministers who would like to secure preaching appointments while they are in Canada the local committee has established a Preaching Bureau at the Baptist Congress Office, 223 Church St., Toronto 2, Canada. Any minister desiring to secure appointments while in Canada should communicate with that office.

* * * Dr. and Mrs. Gill Are at Home on Furlough

Information has been received to the effect that Dr. Everett Gill, European representative of the Foreign Mission Board, and Mrs. Gill, reached New York during the Christmas holidays for a brief furlough in the United States. Dr. Gill has recently recovered from a serious illness. His address while at home has not been published.

BAPTIST WORLD ALLIANCE SUNDAY, FEB. 5th, 1928 By Dr. J. H. Rushbrooke, Eastern Secretary

It is earnestly hoped that every church will this year observe World Alliance Sunday. The observance was in 1927 far more widespread throughout the world than in 1926; and the year of a World Congress should certainly be marked by a new and richer expression of the brotherhood of Baptists.

Let one point be made clear; no collection is asked by the Baptist World Alliance. This is a Sunday on which it calls members of the denomination in all parts of the earth to remember one another in the worship of the sanctuary, to make supplication for one another, to give thanks for blessings received. It is a day when hymn and sermon may fitly recall the way by which God has led us as a people, and when emphasis may be laid upon our distinctive testimony. Especially should our people in every place remember the approaching World Congress, and seek such an outpouring of Divine grace as shall make the last week of June a season of joy and power not only for those assembled in Toronto, but for those who shall be stirred even by the report of the great Assembly.

COMMENDATION

Will you allow me to say through The Record, a word for a brother who comes among us from Missouri, Dr. R. L. Lemons, the new pastor at Blue Mountain? Brother Lemons is a native of Missouri, a graduate of William Jewel College and of the Seminary at Rochester, N. Y.

He is a man of ripe scholarship, more than usual culture, a successful pastor, and a most lovable brother.

I commend him to the brotherhood of Mississippi as one whom they can take into their confidence and love. They will find him capable and trustworthy, in every way; a man upon whom they can count in every thing which pertains to denominational life.

The church at Blue Mountain is to be congratulated in securing a pastor of such superb gifts, one who will prove a worthy successor to the long line of splendid men who have served them in the past.

E. K. Cox, Gloster.

Mr. Charles C. Magee of Cleveland is available for a pastorate. He has been a student in Mississippi College and the Baptist Bible Institute.

Thursday, January 12, 1928

THE BAPTIST RECORD

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B. Y. P. U. Department

*"We Study That We May Serve"*AUBER J. WILDS, General Secretary
Oxford, Mississippi

J-a-n-u-a-r-y

??Did you get your POSTER??? and did you mount it or BEAVER BOARD??? and are you going to follow the suggestions MONTH by MONTH??? Three important questions, and we hope every Mississippi B. Y. P. U. will answer all three in the AFFIRMATIVE. NOW January is here and just about half gone. It is STANDARD MONTH and that means that we want to start right in the very beginning of the first quarter of the new year to make our B. Y. P. U. an A-1 union. Your eyes have read and your ears have heard these four simple yet significant words "IT CAN BE DONE", now they come to you again with reference to your B. Y. P. U. becoming A-1. You can make it standard if you just make up your mind to it, pray about it, work for it, set the example in it, assume the responsibility of it and SAY we will have it. Here's hoping you do all of this and so we will be looking for that A-1 report at the close of the quarter. Our goal for Mississippi is 150 A-1 unions this year, and yours as one of the 150.

The Year's Schedule Month by Month

January, Standardization; February, Bible Reading; March, Study Course; April, Vocational Emphasis; May, Better Programs; June, Better Socials; July, Extension, Associational B. Y. P. U.; August, Soul Winning; September, Enlargement; October, Denominational Loyalty; November, Stewardship; December, Missions.

The B. Y. P. U. Magazine will be a great help to each B. Y. P. U. in following the schedule, as month by month these phases of the work will be special features for the Magazine.

March 20, 21, 22, 1928

What does March 20, 21, 22, 1928, mean? Well, it just means that that is the date of our great Sunday School and B. Y. P. U. Convention, AND the place is Hattiesburg, the "Hub City". The program is being completed and the finishing touches being added and will soon be ready for announcement. Watch for it, and in the meantime be making yourself ready for the trip. Entertainment will be as heretofore, bed and breakfast free.

An Invitation

Dear Bro. Wilds: On yesterday morning our church by hearty, unanimous, rising vote asked me to write you and say that we certainly do want the Mississippi Baptist Assembly at Castalian Springs next summer. We are all willing to do everything that we can to make it a great success.

Very sincerely yours,

—J. S. Riser, Jr.

Castalian Springs is located just three miles west of Durant, Bro. Riser is pastor of the Durant Baptist Church and this is how the church feels about the matter of our assembly coming to Castalian Springs. This is one of the world's beauty spots, with two beautiful lakes, one for boating and fishing, the other for swimming. Wells of pure water, large hotel, beautiful groves, everything that you would want in a vacation. We are considering this place for our assembly, but have not yet made a final decision. Watch the paper, The Baptist Record, for final announcements. Durant is within fifty miles of the very center of the state.

Bay Springs B. Y. P. U.'s Booming

We are glad to get a good booster letter from Mrs. W. J. Shoemaker, Junior Leader at Bay Springs. She tells of the fine interest every one is taking in the B. Y. P. U., reports fine progress in each union and in the General Organization as well. Here is a song she wrote after two years as leader and feeling so keenly the wonderful opportunity the work affords. She had copies printed and when they used it the girls and women sang and the boys and men whistled. Try it in your B. Y. P. U.

Our Faithful Friend is the B. Y. P. U.

(Tune: Columbia, The Gem of the Ocean)

O, the Baptist Young People's Union,
A Church-Training School for the Youth,
Where we learn to express our devotion.
Of our heavenly Father, and Truth.
The training makes Christians resemble

The Saviour who is ever true;
Its teachings make old satan tremble,
Hurrah for the B. Y. P. U.
Hurrah for the B. Y. P. U.
Hurrah for the B. Y. P. U.

Its teachings made old satan tremble,

Hurrah for the B. Y. P. U.

When sin is hovering our nation
And threatens our Church to deform,
The truths that we have learned in our Union

Will guide us—we'll feel no alarm,
And with the Saviour's arm about us

We'll live for Him lives ever true;
We will find other members to join us—

Great work is the B. Y. P. U.
Great work is the B. Y. P. U.
Great work is the B. Y. P. U.
We will find other members to join us—

Great work is the B. Y. P. U.
Then, youths of the Southland, come

hither,

Learn with us of our Saviour's plan,
May the souls that have been saved
not wither,
Nor the road grow too weary to stand.
May our lights glow brightly for-

ever
And win souls by living lives ever true;

Forsake B. Y. P. U., no never,
Three cheers for the B. Y. P. U.
Three cheers for the B. Y. P. U.
Three cheers for the B. Y. P. U.
Forsake B. Y. P. U., no never,
Three cheers for the B. Y. P. U.

Association B. Y. P. U. Meeting

The Pearl River County Association B. Y. P. U. meeting was held in Carriere, Sunday afternoon, Dec. 18, at the Carriere Baptist Church. This meeting was held for the Unions in the southern half of the county. Mr. Otho Rester, Vice-President, presided.

The devotional service was conducted by Dr. L. G. Cleverdon, and Geo. Stockstill of the Carriere Union gave the welcome address. Mr. B. C. Cox of Industrial made an interesting talk on "How Parents Can Take Lead in the B. Y. P. U." "Do Extension Work" was discussed by T. E. Lee of Caesar. "Why Have Socials in B. Y. P. U." was discussed by Geo. Stockstill of Carriere. These discussions were followed by a round table discussion on all phases of B. Y. P. U. work.

Four B. Y. P. U.'s were represented, Picayune having the largest number of representatives.

Ackerman

The Junior B. Y. P. U. of the Ackerman Baptist Church has elected the following officers for the ensuing year: Margaret Power, President; John Baxter, Vice-President; Myrtle Chismond, Secretary; Lorraine Shaffer, Corresponding Secretary; Evelyn Watson, Chorister; Willie Mabus Files, Treasurer; Jean Frances Lauderdale, Pianist; Group Captain No. 1, Annie May West; Captain No. 2, Mabel West; Leader, Miss Mollie Thompson.

We are planning on doing great things this quarter for our Master and His Kingdom. We have three unions in our church, and they are all doing a wonderful work.

—Mollie Thompson.

Carson

The B. Y. P. U.'s of Carson Baptist Church met at the usual hour on Christmas night, and, although the attendance was not quite so large as usual, the Senior Union elected officers for the first half of the year 1928. W. A. Nelson, who has served as President for two half years, at different periods, was elected President. Under his able leadership, the Union is planning for good work.

New life and pep has been given to the Union by a Spizzerinkum Contest, which was put on in November. The attendance was more than double; the number of Bible readers and number contributing almost reached 100%.

We hope to be a Standard Union in the near future.

—Mary Izard, Cor. Sec.

Sam L. Raborn, the noted Texas cow-boy singer and preacher, resigns as pastor of the First Baptist Church of Bedford, Indiana, a church of fifteen hundred members, to again become the gospel singer with Evangelist T. T. Martin, of Blue Mountain, Miss., with whom he formerly labored for years.

Evangelist Martin considers him the greatest spiritual power and personal soul winner he has ever known. They will conduct revival meetings with individual Baptist churches, and city-wide and county-wide Baptist campaigns in a large tent.

They begin a city-wide four weeks campaign January 29th, in Orlando, Florida, nine Baptist churches uniting in the campaign.

FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

Call or write,
Dr. Harvey F. Garrison,
Jackson, Mississippi.

TUBERCULOSIS

needs prompt, adequate and skilled treatment. For information write

SOUTHERN BAPTIST
SANATORIUM
El Paso, Texas

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

Your Boy

should be taught to save.
It is a habit that is well worth cultivating.

BEGIN HERE

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.O. B. Taylor,
Vice-President.

COLLEGE COLUMN

M. S. C. W. NOTES

Greetings

The Baptist girls from M. S. C. Would truly like to state That their best wishes are for you where e'er you are, what e'er you do In nineteen twenty-eight.

This Our 1928 Motto

To love, this is my prayer. Gifted to love; just the old, simple everlasting way. Of all life's gifts that is the gift I crave. What we are is God's gift to us: What we make of ourselves is our gift to God.

This Our M. S. C. W. Prayer

To live up to the high ideals gained at M. S. C. W., and to keep with God's help the resolves made there.

To be a friend worth having. To be not only good, but good for something.

To love others so that I forget myself.

To make the best of every opportunity.

To make a friend every day, and keep him or her.

To be pure and strong.

To use my talents as a good stewardess of Jesus Christ.

To live wherever Christ wishes to put me, as a sunbeam, not as a cloud; and to show Christ's pre-eminence in every word and deed.

—Marie Smith, Reporter.

BLUE MOUNTAIN COLLEGE NEWS

Prayer Meeting

The number attending prayer meeting the very first day after the students returned from the Christmas holidays was encouraging and showed that the girls were really in earnest. Dr. E. M. Highsmith, head of the Education and Psychology department of the college, conducted the meeting that day, and gave a very interesting and inspiring message on the "Self" we live with each day. He made an appeal that each student look within and find the real Self and develop that better Self in the finest and best way possible.

Y. W. A.

Two new Y. W. A. officers have recently been elected, namely, Miss Irma Calvin, Assistant Y. W. A. Director, and Miss Elizabeth Huddleston, Bulletin Editor. The Assistant Director is planning to work actively with the Vice-Presidents of the different Circles, have them meet regularly once a week with the Circle Leaders, in order that they may get enlisted in the work to such an extent that the Y. W. A. will go on to higher and nobler achievements in the New Year than it has in the past.

Non-Stop B. Y. P. U. Song

(Written by Misses Sarah Henderson, Daisy D. Herring and Grace Dunn)

(Tune—A Perfect Day)

When you come to the end of a Sabbath day
And you're wondering where to go

Just turn your steps in the Non-Stop way
And then you'll go right you know.
Do you think what the peace of a well spent hour
Can mean to a troubled soul
To let him see the God in His power

In a way that can ne'er be told?

2

Well this is the way to end perfect days
And start the weeks anew
And it brings us thoughts that are big and strong
And wishes so kind and true,
For God has painted this Sabbath day
With colors that never fade
And we find at the close no better play

Than the part the Non-Stop played.

—Ruby Talbot,

B. S. U. Reporter.

IS PROHIBITION A FAILURE?

Is the Prohibition law a failure? If it is, let's repeal it. But if it is not, let's enforce it. Some people say it is a failure, and base their contention on the fact that there are great numbers of bootleggers in the country and many drunks to be seen. It is very regretable that such is a fact, and no one will deny it.

On Saturday before Christmas, there were more than twenty persons placed in the Corinth jail for violating the Prohibition law. I am sure that more than seventy-five per cent of all the cases that come before the Police Judge of Corinth are for violating the Prohibition law, and no doubt the same is true in other towns and cities.

Enemies of Prohibition point to these sad facts and declare Prohibition a failure and advocate a repeal of the Prohibition law. But what would conditions be if we had no Prohibition laws to protect us? Like the man's testimonial. It is said that a certain doctor was manufacturing a new brand of pills and was very anxious to get them before the public. So he induced a friend to give them a trial and write a testimonial. The man did as requested and began his testimonial by saying, "I can recommend your pills very highly. My rheumatism is no better than when I began taking them, but the Lord only knows how bad it might have been if I had not taken them." So, we do not know how bad conditions might be if we had no Prohibition laws to protect us.

If it is true that one law is a failure because it is being violated, then every law that is violated, would on that same ground, be a failure. And if one law is repealed on the ground that it is a failure because it is being violated, then every law that is violated ought to be, on that same ground, repealed. All laws are sometimes violated and so therefore according to the foregoing logic all laws ought to be repealed on the ground that they are failures.

We have now in Alcorn County no less than six persons charged with murder awaiting the January term of the Circuit Court to say

whether they are guilty. But no thinking person would say that the law which puts a penalty on murder should be repealed on the ground that it is being violated so often and is therefore a failure.

It is true, I believe, that we have too many laws and laws that are too complicated. I believe that many of the less important ones ought to be repealed and others simplified. But the Prohibition law is one of the best laws on our statute books and can be enforced if we want it done. But in order to do it, we must cooperate with our officers by helping to hold their hands up instead of trying to pull them down. It will take close cooperation to do the thing.

—O. H. Richardson, Corinth.

LOUISVILLE SEMINARY

Chas. F. Leek, Publicity Secretary
Southern Baptist Theological Seminary

Former students of the Southern Baptist Theological Seminary and friends of the Louisville institution will receive with mingled joy and sorrow the announcement that Old Norton Hall is no more. Joy will spring from the recognition that the passing of Old Norton Hall is a ringing out of the old and a ringing in of the new—the magnificent new suburban home of the Seminary at "The Beeches." However, thousands of men who now labor in fields over the earth and who love every old building of their Alma Mater will view the demolishing of the Broadway structure as the passing of a mother in Israel.

The Male Chorus of the Southern Baptist Theological Seminary scored a decided hit in its first public concert of the season given recently in Louisville. Thirty voices under the leadership of Bela Udvarnoki, a Hungarian student, rendered a number of sacred selections, including several Christmas numbers. As a concluding number the Hallelujah Chorus from Handel's Messiah was given. Professor R. Inman Johnson was soloist. The Seminary assembly hall once more was filled to capacity with about one hundred persons standing throughout the concert. From the hushed tones of "Bring a Torch, Jannette, Isabella" to the swelling strains of the Hallelujah Chorus the rendition was skillfully done, several numbers being repeated.

The Preparation and Delivery of Sermons by the sainted Dr. John A. Broadus, one of the founders of the Southern Baptist Theological Seminary, has been translated into Portuguese by the Southern Methodist Publishing House, Nashville. This book is the most widely used book in its field where ministers of all faiths and all nationalities are trained.

Dr. J. B. Tidwell of Baylor University is to be one of the speakers at the Southern Baptist Theological Seminary's 1928 Founders' Day celebration January 11. The date is the 101st anniversary of the birth of James P. Boyce, January also being the month in which John A. Broadus was born.

IN MEMORIAM

In Memoriam

In memory of Grandmother, Sarah Ann Cooper, born July 14, 1844, died Dec. 3, 1927, age 83 years, 4 months and 20 days.

She was born in South Carolina, but came to Mississippi when about twelve years of age. She was married to James Thomas (Jim) Cooper at the age of twenty.

To this union were born six sons and three daughters, one of whom passed away some years ago to her Heavenly home to wait the coming of mother and family.

Mr. and Mrs. Cooper have lived in Spring Field community for over sixty years, were charter members of Spring Field Baptist Church.

She was a faithful church worker, as well as a faithful wife and mother. She loved her church and did all within her power to make it strong and to help it develop in the glory of God. She was the perfect image of these little verses:

"I love the solitude
That twilight brings,
When over earth's tired brood
Night folds her wings.

And across earth's face
The shadows creep,
To give her weary race
A space to sleep.

"Tis then I recall
That one so wise
Is watching over all
With star-lit eyes."

She was always looking for some kind deed to do, some tired, weary soul that she might help to walk the straight and narrow path that leads to a life of joy in the Heavenly home.

Memory

O, dainty mother, how great it is to know
What strength and passion through you did flow.
A matchless masterpiece of nature's art,
You thrilled us to our inmost heart.

In any spot or place, you reign supreme,
Make all this world seem like a dream;
Reveal to us amid your colors bright,
Celestial visions of delight.

For us your beauty never fails to grace,
From lowest to the highest place.
Alike in humble homes, or palace grand,
Whatever we of you demand.

The best you had you freely gave to all,
And when your life did fade and fall,
We find you leave us with memory so sweet,
That makes our love complete.

Oh, how you glorify our souls untold,

Thursday, January 12, 1928

THE BAPTIST RECORD

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Inside us wondrous thoughts unfold
Invigorate our hopes and faith aug-
ment
Of better things when life is spent.

Her life was well spent. She leaves to mourn her going her husband, six sons, two daughters, a host of grandchildren and great-grandchildren.

By the help of the Lord we will all meet where there will be no heartaches nor sorrows.

Written by a grandson,
—Gale Cooper.

Mr. Boothe Passes Away

Mt. Creek and adjoining communities were made sad by the passing away of a beloved brother, Mr. S. S. Boothe. Before his death, he was confined to his bed four months, but always bearing his suffering patiently.

Mr. Boothe was an upright Christian gentleman; a good neighbor; and a kind father. He united with the Baptist Church when a young man and had been a faithful supporter since. He was also a member of the Masonic Lodge of Star. He was fifty-six years of age, and the father of seven children. The responsibility of rearing them alone fell upon him many years before when his wife passed on.

He is survived by his mother, Mrs. Z. E. Boothe, of Mt. Creek; six sisters, Mrs. R. C. Hines of Morton, Mrs. G. E. Laird of Clinton, Mrs. D. Hilton of Star, Mrs. S. L. Lawson of Mt. Creek, Misses Lula and Minnie Boothe of Mt. Creek; one brother, Mr. T. W. Holliday of Star; and four children, Mrs. V. Gazis of New Orleans, Mrs. W. J. Shutt of Jackson, and Wright Boothe of Star.

Rev. S. T. Courtney conducted the funeral services and his lodge brothers were pallbearers. Interment was in Mt. Creek Cemetery.

Mrs. Mollie Tucker

The passing of Sister Mollie Tucker at Tyro, Miss., on last Tuesday, Jan. 3rd, was a distinct loss to the church and community there, where her long and useful life had been spent. She was nearing the eighty-fourth milestone, and her going was from no special illness, but as the good doctor said, "the machinery had run down", and like a weary child on its mother's breast she went to sleep.

"Asleep in Jesus, blessed sleep
From which none ever wakes to weep."

It was the writer's privilege to be her pastor for eleven years, and her devotion to the Master's cause was strikingly beautiful.

Upon the visitor in the home, true Southern hospitality was so abundantly lavished as to make the visit a genuine pleasure and blessing. She made for her husband, Bro. Ben Tucker, who preceded her by several years, a God-designed helpmate. From their union three surviving children remain, Fort Tucker of Blytheville, Ark., Mrs. J. H. Smart, also of Blytheville, Mrs. C. B. Williams of Tyro, and a large number of grandchildren, notably

among whom is Prof. Robert Smart of Mississippi College.

After funeral services conducted by the writer, her body was placed beside that of her husband in the Tyro Cemetery to have part in the first resurrection.—Walton E. Lee.

W. P. Hunter

Born Feb. 17, 1842. Died Jan. 1, 1928. Married Mary Mason Jan. 3, 1867, in South Carolina. Moved to Mississippi the same year. To them were born ten children, six of them now living—two sons and four daughters.

He was a faithful church member and deacon in Uclatubba Baptist Church, was true to his Lord, his church and family. He served in the Confederate Army, Co. B, from '61 to '65. He was a God-honoring, God-serving and bright Christian. Left evidence that he now sleeps in Jesus. God gave him to his family for nearly eighty-seven years.

Look up through your tears to a more glorious day and a home where all the redeemed shall live with Christ.

His body was laid to rest in Camp Creek Cemetery, funeral services conducted by the writer.

—J. R. Gullett,
Guntown, Miss.

FIRST CHURCH, NATCHEZ—1927

W. A. Sullivan, Pastor

One year ago the present pastor came to the First Church, Natchez, to succeed Dr. W. A. Borum, who had been here eight years. The Lord used Dr. Borum to do a wonderful work in Natchez. During his ministry there was a large increase in the membership of the church. A new church building was launched. When Dr. Borum resigned, the building was complete with the exception of the main auditorium. He wrought wisely and sacrificially. Humanly speaking, whatever progress may be made by this church for many years to come will be due largely to the work that was done during the eight years of Dr. Borum's ministry.

The work of the year, 1927, was crowned with success. Peace, harmony, and good fellowship prevailed. The W. M. U., the Sunday School, and the young people's organizations did excellent work. Two revival meetings were held. In the first meeting the pastor did the preaching; in the second meeting, Evangelist D. W. Smith of the Evangelistic Staff of the State Mission Board did the preaching. His work was very satisfactory.

During the year 1928 (one hundred ninety-eight) new members were added to the church.

Financially, wholesome progress was made. The budget was practically doubled over any preceding year. The church retired an indebtedness to The Home Mission Board in the sum of \$11,500.00 (eleven thousand five hundred dollars). The auditorium of the church building is now being completed and furnished, requiring an expenditure of \$21,000.00 (twenty-one thousand dollars). All current expenses for the year, both local and denominational, were regularly paid—with a

balance on hand at the end of the year.

The Budget for this year provides that The Baptist Record shall go to every home represented in the church.

For all these blessings, we thank God and take courage. We face the New Year with confidence and joy.

We feel like saying:

"Here we raise our Ebenezer;
Hither by Thy help we've come;
And we hope by Thy good pleasure
Safely to arrive at home."

The First Baptist Church, Natchez, and the pastor, wish for The Baptist Record and all the Brotherhood throughout the State our Heavenly Father's blessing during the year 1928.

Husband: "Well, wife, I was surprised to hear the person say tonight that Sodom and Gomorrah were two wicked cities. I always took them for man and wife!"

(Continued from page 10)
into the work, and her audience listened as if spell-bound. She closed, as was always her custom in teaching, with prayer.

Margaret Davis, an intelligent negro woman, came forward and said there would be a song by one

of the teachers, who was blessed with a fine voice. A small woman came forward, and began singing in a soft, chanting, musical soprano: "Ain't Nobody Prayin'". Each couplet was answered by the band of teachers in concert, some singing soprano, some alto, and the preacher bass. The sweetness of the melody, the plaintive words and the rhythmic flow of the mournful music went to Ruth's heart. Tears streamed from her eyes, although she was thrilled with a sense of happiness.

Mrs. Gray whispered:

"I feel like shouting, and you are crying!"

"From joy, friend. I came to serve, and I am the one blessed."

There were enthusiastic words of appreciation of Ruth's message by the teachers, and Margaret Davis requested the privilege of arranging for the singing at each teaching service, which was granted.

"Your talk made me want to give all my life to the Lord's service," said Margaret as Ruth and her friend were leaving.

"You helped all of us," declared the teachers. "Pray for us."

"I will. I will pray that each of you will answer your call to service just as the Master wishes."

(Concluded next week)

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GREAT NEWS FOR RUMANIAN

BAPTISTS

Cabinet Concedes Liberty in
Transylvania

By Dr. J. H. Rushbrooke

A telegram from Bukarest in these terms reached me last week:

"Le Conseil des Ministres a approuve ancien statut Transylvanie.—Titulescu."

That brief message constitutes a historic document. It was despatched from Bukarest, and is signed by the Foreign Secretary of Rumania. It sets out a most significant fact: that the Rumanian Cabinet has by formal decision acknowledged the legal status of the Baptists of Transylvania, and has granted them all they had under Hungary. (The ancien statut is merely the old statute drawn up before Transylvania was transferred from Hungary at the close of the War.)

I will not dwell on the emotion with which I read this brief official announcement. It represents the first real concession and recognition on the part of the government. It ends, I trust once and for all, the dismal period in which local administrators often egged on by priests, have been able, through the support, indifference, or weakness of the central authority, to pester and bully, to beat and fine and imprison, to silence preachers, to forbid divine worship and conferences, to cripple the education of children, and even to refuse interment of the dead in the public cemeteries. The profound relief which I feel for my brethren's sake destroys the desire to dwell on the details of the miserable story.

One fact is clear: that the solidarity of feeling throughout the Baptist world, reinforced (I thankfully record) by multitudes of non-Baptists, has been a powerful factor in securing this change of attitude. For Rumania and her Government Baptists have had no ill will; but it was intolerable to contemplate year after year the treatment of honest, loyal and God-fearing citizens as mere pariahs. The country had acquired an unenviable reputation abroad, and the obstinate persistence in the policy of repression astonished its best friends. I recall how, time and again, during the past seven years liberal promises have been made by statesmen; but the sinister influences which controlled the Ministry of Cults frustrated every generous purpose. In the early part of the present year the position seemed even desperate; liberty of preaching was still resolutely denied, and public men with whom I spoke in Rumania were unprepared to pledge themselves to grant it.

To one statesman especially I believe the present decision is due—though others have stood with him. M. Titulescu, who recently came into office as Foreign Minister, was for years the Rumanian representative in London. He knows the West, and his personal sympathies are liberal. When a few months ago he joined the party and Government of the late M. Jonel Bratianu, it was realized that the accession was of first-

rate importance, not only for the foreign relations of the country, but for its home policy. He has already gained a European reputation at Geneva, and he is a rising power in domestic politics. It was a vast advantage to be able at Bukarest last month to discuss the whole situation with him in three interviews, at one of which M. Lapedatu, the Minister of Cults, was present; and to be assured that he would see that the issue was placed sympathetically before the Cabinet. He has done so. The first effective step towards religious freedom for Baptists has now been taken by the decision of his colleagues, and whilst I doubt not that MM. Duca, Lapedatu, Lupu and others have also exercised their influence, the great decision is I believe due above all to the personality of M. Titulescu.

What is its significance? Just this: that at a stroke legal rights of existence and freedom so far as the vast majority of Baptists in Rumania are concerned, are acknowledged by the Rumanian Government. There can be no going back upon that. Local bigotry will not suddenly vanish: the district authorities and the police will need watching; some time may pass before a change of spirit is everywhere evident, but a long and irreversible first step is taken. M. Titulescu and his colleagues know that this is not the end; but they have definitely adopted this policy of freedom in face of the world, and in so doing they pledge themselves to the further legal and administrative measures which will ensure its full application throughout the whole territory of Rumania.

THE GRACE MEMORIAL
REVIVAL

Rev. D. Wade Smith, evangelist, and M. E. (Otis) Perry, singer, have just left us for a few days' rest during the holidays after leading us in the greatest revival our church has ever experienced.

When we extended these State Board Workers an invitation to come with us it seemed a more unopportunely time could not have been chosen from a material standpoint. First, they had just brought to a successful close the great revival in Pass Christian and we wondered if it would be advisable to have them work again in practically the same territory and especially with practically no rest preparatory to the meeting. Next, cold weather was on us and our church was so located as to necessitate riding the bus and coming in cars if we had anything like a full house. Then too there was the question of finances in the face of coming holiday spending.

And more than all we had to consider the fact that if we had the meeting at this time we would have to run it almost to Christmas Eve. Most of our folk are working people and many of the young people were employed in stores and places of business that were keeping open until nine each evening. However, facing these things did not weaken

our faith and we were sure that the Lord was as willing to save the lost at this time of the year as He was on the 5th Sunday in July.

From the beginning we had the house full. On the first Sunday evening every available space was taken up. A great message was given us at that hour and eleven people united with the church in this one service. In all there were 40 who joined forces with us here and our church strengthened in every respect. Many of those who united came on a profession of faith and a large majority of these were young people.

Brother Smith's messages are pure gospel. They have a genuineness and originality about them that holds the attention of his people and brings conviction that leads ultimately to conversion. He has the respect of the young as well as the old. Our entire church program felt the influence of his life, both in and out of the pulpit. He is tireless in his efforts. Brother Perry was supported by a choir of 35 young people who were loyal throughout the entire campaign. He got some fine singing out of them and had the hearty cooperation of the congregation in every service. An outstanding moment in his song service was when he brought into use his medley of songs, composed of the old and meaningful songs of long ago. He has the people to stand and from memory sing these songs that inspire every one present. He has broken away from the usual routine singing that is so common today in evangelistic work and brings to the people a program that claims the attention of all. He is not fussy, not hard to please and holds the good will of all.

Until it got too cold these brethren conducted prayer meetings for the ladies, men and young people. This had to be dismissed when the Sunday School rooms got too chilly as they were not adequately heated for the work. Other parts of their program were also curtailed on account of the extreme cold weather.

They are to come back to us on the coast after the holidays. They will be with Sharon Church for a week, thence to Long Beach with Rev. Gunn. After that they go to Biloxi and then to Hardsboro. Their work will run through the month of March under the auspices of the Harrison County Association. More associations should contemplate such a program as has been undertaken by the Harrison County Association. It is the ideal way to evangelize any community. These men can do the work in an acceptable manner if given the opportunity.

—Rev. P. S. Dodge, Pastor.

PEARL VALLEY AND BURNSIDE

Pearl Valley and Burnside both go over the top in the 1928 Program.

Prof. J. J. Melvin, of Linwood Consolidated School, County Organizer of Neshoba County, visited both Pearl Valley and Burnside Churches at my last papointment with these two churches.

After having listened to the pro-

gram very ably discussed by Prof. Melvin and asked by the pastor to accept their quota these churches both unanimously in favor of entering into the cooperative work as was laid out by the State Convention at Grenada.

Burnside church, since its organization has been receiving aid from the State Board, but when the church called me back to serve them during 1928, after two years of work under the leadership of other shepherds, I asked the church to try to carry the work this year without the aid of the State Board. This the church has made arrangements to do in a creditable way.

Your fellow-worker,

—J. E. McCraw.

MASHULAVILLE

The Mashulaville Baptist Church received, from the W. M. U. of the church, a very beautiful Christmas present in the form of an Individual Communion Set, with eighty glasses. The present was received with much pleasure and gladness, because this vessel has been needed in the church for many years. Heretofore the church has been using the old familiar "two piece" set, which is very unsatisfactory as well as being unsanitary. The vessel was put into service on the first Sunday in December and the service was very beautiful. The church gave the good ladies a rising vote of thanks for the splendid gift. Beginning with the first Tuesday in January, the W. M. U. will study the Manual, which will be taught by the pastor.

The church is going forward, having for their goal for 1928, nine hundred dollars and four nice Sunday School rooms attached to the main auditorium. Praise the Lord for His goodness to us.

—F. H. Miller, Pastor.

HEARTHSTONES

By Elizabeth Stanly Payne
Penn. Pub. Co., Philadelphia

The idea of a hearthstone as the center of a home, the place where the family gather for rest, communication and safe shelter, is long out of date, and with none more so than with the members of the Hawthorne family. Their idea of a home was a place to stay a few hours at night, and take such of their meals as were not furnished in the unceasing pursuit of their diversions, whether they found satisfaction in society, clubs, or dissipation. But in the heart of "little Ann", the gentle elder daughter, was rebellion against the emptiness or worse, of this city life, and a longing for an abiding place of tender mutual affection and unselfish activity. How this is realized for Ann makes a story that you would like to read at one sitting, if you had time. You will find in it much of human nature, humor, tragedy and all over-coming love.

"Do Englishmen understand American slang?"

"Some of them do. Why?"

"My daughter is to be married in London, and the earl has cabled me to come across."—Our Young People.